الأمن و العلى

لناعتي المصطفى بدافع البلاء

Al-Amnu Wa al-‘Ulā

Li Nā`iti al-Mustafā
Bi Dāfi`i al-Balā

Safety And Greatness
For Those Who Describe The Chosen One As
The Eliminator Of Difficulty

al-Shaykh Imām Ahmad Ridā Khān
al-Barelwī

رضي الله عنه

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First Edition: June 2010 [Rajab 1431]

Published by: Maktab-e-Qadria (Bolton - UK)

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اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّد صَاحِبِ التَّاجِ وَ الْمِعْرَاجِ وَ الْبُرَاقِ وَ الْعَلَمِ دَافِعِ
الْبَلَآءِ وَ الْوَبَآءِ وَ الْقَحْطِ وَ الْمَرَضِ وَ الْاَلَمِ ِ اِسْمُہٗ مَكْتُوْبٌ مَّرْفُوْعٌ
مَّشْفُوْعٌ مَّنْقُوْشٌ فِى اللَّوْحِ وَ الْقَلَمِ ِ سَيِّدِ الْعَرَبِ وَ الْعَجَمِ ِ( ) جِسْمُہٗ
مُقَدَّسٌ مُّعَطَّرٌ مُّطَهَّرٌ مُّنَوَّرٌ فِى الْبَيْتِ وَ الْحَرَمِ( ) شَمْسِ الضُّحٰى بَدْرِ
الدُّجٰى صَدْرِ الْعُلٰى نُوْرِ الْهُدٰى كَهْفِ الْوَرٰى مِصْبَاحِ الظُّلَمِ ِ( ) جَمِيْلِ
الشِّيَمِ شَفِيْعِ الْاُمَمِ صَاحِبِ الْجُوْدِ وَ الْكَرَمِ( ) وَ اللّٰهُ عَاصِمُہٗ وَ جِبْرِيْلُ
خَادِمُہٗ وَ الْبُرَاقُ مَرْكَبُہٗ وَ الْمِعْرَاجُ سَفَرُہٗ وَ سِدْرَةُ الْمُنْتَہٰى مَقَامُہٗ وَ قَابَ
قَوْسَيْنِ مَطْلُوْبُہٗ وَ الْمَطْلُوْبُ مَقْصُوْدُہٗ وَ الْمَقْصَوْدُ مَوْجَوْدُہٗ سَيِّدِ الْمُرْسَلِيْنَ
خَاتَمِ النَّبِيِّيْنَ شَفِيْعِ الْمُذْنِبِيْنَ اَنِيْسِ الْغَرِيْبِيْنَ رَحْمَةٍ لِلْعٰلَمِيْنَ رَاحَةِ الْعَاشِقِيْنَ
مُرَادِ الْمُشْتَاقِيْنَ شَمْسِ الْعَارِفِيْنَ سِرَاجِ السَّالِكِيْنَ مِصْبَاحِ الْمُقَرَّبِيْنَ مُحِبِّ
الْفُقَرَآءِ وَ الْغُرَبَآءِ وَ الْمَسَاكِيْنِ سَيِّدِ الثَّقَلَيْنِ نَبِيِّ الْحَرَمَيْنِ اِمَامِ الْقِبْلَتَيْنِ
وَسِيْلَتِنَا فِىْ الدَّارَيْنِ صَاحِبِ قَابَ قَوْسَيْنِ مَحْبُوْبِ رَبِّ الْمَشْرِقَيْنِ وَ
الْمَغْرِبَيْنِ جَدِّ الْحَسَنِ وَ الْحُسَيْنِ مَوْلٰنَا وَ مَوْلٰى الثَّقَلَيْنِ اَبِىْ الْقَاسِمِ مُحَمَّدِ
بْنِ عَبْدِاللّٰهِ نُوْرِ مِّنْ نُوْرِ اللّٰهِ( ) يَآيُّہَا الْمُشْتَاقُوْنَ بِنُوْرِ جَمَالِہٖ صَلُّوْا عَلَيْہِ وَ
اٰلِہٖ وَ اَصْحَابِہٖ وَ سَلِّمُوْا تَسْلِيْمًا

O Allah! Send blessings and Peace upon our Master and Patron Muhammad, The Owner of the Crown and the Ascent and the Buraq and the Standard, The Repeller of Affliction and Disease and Drought and Illness and Pain.
His name is written on high, served and engraved in the Tablet and the Pen,
The Leader of All, Arabs and non-Arabs, Whose body is sanctified, fragrant, and pure Illumined in the House and the Haram,
The Sun of Brightness, the Full Moon in Darkness,
The Foremost One in the Highest Fields, the Light of Guidance,
The Cave of Refuge for Mortals, the Lamp That Dispels the Night,
The Best-Natured One, The Intercessor of Nations,
The Owner of Munificence and Generosity.
Allah is his Protector, Gabriel is his servant.
The Buraq is his mount, the Ascent is his voyage,
The Lote-Tree of the Furthermost Boundary is his station,
Two Bow-Lengths or Nearer is his desire,
His desire is his goal, and he has found his goal,
The Master of the Messengers, the Seal of the Prophets,

The intercessor of sinners, the friend of the strangers,
The Mercy for the Worlds, The rest of those who burn with love, the goal of those who yearn, The sun of knowers, the lamp of travellers,
The light of Those Brought Near, The friend of the poor and destitute,
The master of Humans and Jinn, The Prophet of the Two Sanctuaries,
The Imam of the Two Qiblas, Our Means in the Two Abodes,
The Owner of Qaba Qawsayn, The Beloved of the Lord of the Two Easts and the Two Wests, The grandfather of al-Hasan and al-Husayn, Our patron and the patron of Humans and Jinn:
Abu al-Qasim MUHAMMAD Son of `Abd Allah,
A light from the light of Allah.

O you who yearn for the light of his beauty,
Send blessings and utmost greetings of peace
Upon him and upon his Family

Contents

Dedication 14
Acknowledgement 15
About the Author 18
Imam Ahmed Raza Khan 18
His Blessed Birth 18
His Blessed Name 19
Illustrious Family History 19
His Father 20
His Grandfather 20
His Struggles 21
A’la Hadrat as a Teacher 24
A’la Hadrat as a Mufti 25
A’la Hadrat as a Muhaddith 26
A’la Hadrat as an Orator 27
A’la Hadrat as a Mujaddid 28
A’la Hadrat as an Author 29
Demise of Imam Ahmed Raza 30
Mazaar shareef 31
Preface 32
‘Allāma ‘Abd al-Hakīm Akhtar Shahjahanpuri Naqshbandi Mujaddidi Mazhar 32
Question 52
Answer 55
Introduction 55
The beliefs of the Scholars and the Imāms regarding the Honour of the Prophet ﷺ 56
The leader of the Wahābis call the ‘Ulamā of the last 600 years ‘Disbelievers’ (Kuffar) 56
According to the Wahābis, there should be a decrease in the praise of the Prophet ﷺ 57
According to the Wahābis, Shah Abdul ‘Aziz and Shah Waliullah were innovators. 57
The Ruling of picturing one’s Sheikh 59
The ruling of necessitating the incantation (*Wazā’if*) 59
Their Imām (Ismail Dehlvi) is himself an innovator 60
In their view the whole family of Delhi are Muskrik (polytheists) 60
Indeed the Prophet ﷺ is the safeguard from all calamities 61
The Friends of Allah (Awliya Allah) are also the removers of difficulties 61

The Souls of the Awliya Allah can go wherever they want 62
Attention towards Hadrat Ali RadiAllahu ‘Anhu at the time of illnesses 62
The attentiveness of Shiekh Abdul Qādir al-Jilāni RadiAllahu ‘Anhu . 62
The kindness of Khwaja-e-Naqshband RadiAllahu ‘Anhu 62
The Awliya interact in this world and remove difficulties even after their death.. 63
The transaction of this world is in the hands of Hadrat Ali RadiAllahu ‘Anhu 64
Hadrat Shah Sahib becoming an innovator again?............................... 64
Hadrat Shah Sahib’s greater Shirk…*Nādi ‘Ali*! 65
Hadrat Ali RadiAllahu ‘Anhu is the helper at the time of distress........ 65
A useful study in understanding Isnad (relationship)........................... 67
The difference between *Dhātī* (Innate) and ’Atā’ī (Bestowed)............ 67
The meaning of *Shirk* cannot even come into the minds of the Muslims! 68
Chapter I 72
Part I 72
(The verses of the Holy Qur’ān)... 72
Part 2 75
(In the Ahādīth) 75
The Earth is guarded because of the Awliya Allah 78
Seventeen Ahādīth that specify that we should ask our needs from the pious.. 82
The Prophet ﷺ is the means of blessings and elimination of calamities 89
Chapter 2 92
Part I 92
(The Verses of the Qur’ān).. 92
Allah has made His beloved Prophet ﷺ prosperous........................... 92
Allah and His Prophet bestowed the bounties...................................... 93
To call oneself the servant of the Prophet ﷺ is not Shirk.................. 95
The Prophet ﷺ will keep purifying and will remain teaching till the Day of Judgement... 97
The beloved servants of Allah have the power of intercession 99
The servants of Allah give sustenance to other people......................... 99
The Angels keep the fighters firm and steadfast 100
The Angels manage the affairs of this world...................................... 100
The Awliya Allah (saints of Allah) control the transactions that take place in this world even after their death.. 101
Only one answer to hundreds of questions!.. 102
An Angel causes death 103

Angel Jibra`īl gave a son 103
Allah Almighty, Jibra`īl Alaihis Salām, Abu Bakr and Umar RadiAllahu Anhuma are helpers 103
The Prophet ﷺ is the protector and the guardian of his Ummah...... 106
All hands are spread towards the Prophet ﷺ 108
The Prophet ﷺ is the owner of the Earth and all the creation 108
Those who do not regard the Prophet ﷺ as their master will not taste the sweetness of Imān 109
Twelve Ahādīth to prove that the Prophet ﷺ has been given the keys of control and command 110
The keys of helping and benefiting and the creations of the skies and the Earth are in his hand ﷺ.. 113
PART 2 119
Consists of three types.... 119
Type I 119
Relate to the greatness of the Prophet Muhammad ﷺ, illuminating the light of faith in our hearts. 119
Allah and His Prophet ﷺ are the Protectors 119
The Prophet of Allah ﷺ is the guardian of both worlds 119
The Prophet of Allah ﷺ is the guardian of Ahlus Sunnah on the Day of Judgement 120
Many Ahādīth to prove that Allah and His beloved Prophet ﷺ are the Owners of wealth 120
The Prophet ﷺ is the owner of the wealth and the lives.................. 121
Having hope in the blessing of the Prophet ﷺ................................. 122
“And who is there for us other than the Prophet ﷺ to whom we run for shelter” 124
The Prophet ﷺ is the protector of orphans and the guardian of widows 125
Great people sought the Prophet ﷺ for bounties and mercies 125
“The favours and the bounties of Allah and His Messenger ﷺ are great.” 126
Three Ahādīth in support that the owners of the earth are Allah and His Prophet ﷺ.. 127

The Prophet ﷺ is the owner of all the people 128
Five Ahādīth in describing the protection of the Prophet of Allah ﷺ 129
To give protection after seeing the Prophet ﷺ and the companions giving the protection of the Prophet etc are all acts of polytheism in the eyes of the Wahābis 131
Dependence on Allah and the Prophet ﷺ 134
"O Prophet of Allah! Pardon us for what we have committed, and send calmness on us. Make our feet firm when we meet our enemy and we are in need of your mercy." 134
"If the Prophet had kept him alive, it would have been better for us" 136
Turning to Allah and His Prophet ﷺ in repentance 137
Three Ahādīth: Giving Sadaqah for Allah and His Prophet ﷺ......... 138
Sayyiduna Abu Bakr Siddiq saying he is the servant of the Prophet ﷺ 140
Sayyiduna Umar: "I was the Prophet's servant, *'Abd*. 140
The criticisms of the Wahābis on Amīrul Mu'minīn Umar RadiAllahu Anhu and other great companions 142
The Wahābis regarded Sayyiduna Umar RadiAllahu Anhu as misguided as he acknowledged a Good Innovation 143
The Prophet of Allah ﷺ granted the bounties of the two worlds in just one saying. 145
Proof that the Messenger of Allah ﷺ has authority upon the divine treasures 146
The treasures of the bounties of Allah are in control of the Prophet of Allah ﷺ 147
Six Ahādīth to illustrate that the people will gather at the blessed feet of the Prophet ﷺ.. 148
An answer to those who criticise that we have associated the Prophet ﷺ with Allah Almighty.. 150
The Prophet ﷺ will prevent his followers entering the hellfire, and the Wahābis will be deprived of this blessing. 150
By the power bestowed to the Prophet by Allah ﷺ, he changed the punishment.. 153
The Prophet of Allah ﷺ illuminated the dark graves 154
Allah and His Prophet ﷺ will suffice you. 155

"I have left for them Allah and His Prophet ﷺ." 156

Allah and His Beloved Prophet ﷺ have shown favour..................... 156

The Prophet ﷺ gave sustenance 157

Prophet ﷺ revives the sealed hearts, gives vision to the blind, gives the deaf the ability to hear and straightens the crooked tongues 158

The Prophet ﷺ saved his companions from misguidance and saved them from being perished 159

The Prophet ﷺ teaching his companions to come in his refuge. 159

The Wahābis are committing Shirk in the very claim of Monotheism 160

The sun, the moon and everything in the heavens and the earth are under the command of the Prophet ﷺ 161

The moon moving by the indication of the Prophet ﷺ..................... 161

The Angels who control the universe are under the Prophet's command ﷺ as he is the prophet to them and they are his followers................ 162

Prophet Sulaymān Alaihis Salam ordered the Angels to bring back the sun and they did so 163

He ﷺ is the possessor of the secrets and by whom the orders of the world take place 163

Hadith: The Lord obeys the Prophet ﷺ 164

Allah sought the consultation of His Beloved ﷺ............................. 165

The sun would not rise except after it greets Sayyidunā Sheikh Abdul Qādir Jilāni RadiAllahu Anhu. His eyes are fixed on the Divine Tablet 166

"I want the companionship the Prophet in paradise." 167

All the bounties of this world and the Hereafter are in the hands of the Prophet ﷺ... 167

The Prophet of Allah ﷺ taught us to seek his help during hardships 169

The Prophet ﷺ places blessings in the sustenance 171

The Sanctity of Madina Munawwarah through the Words of the Prophet ﷺ... 173

(*Muniyyat al-Labīb Anna Tashrī'a Biyadi al-Habīb*).................... 173

Sixteen Ahādīth: The Prophet ﷺ made Madina Munawwarah Sacred (*Haram*) and Five Ahādīth that Prophet Ibrahīm made Makka Sacred. 173

Prophet Ibrahīm made Makka Mukarrama safe 175

A very useful point: Whatever the Prophet ﷺ has commanded has become under the category of Shirk according to the Imam of the Wahābis 181
To talk nonsense whilst going to Madina Munawwarah is part of their faith, if one does not, then he is committing Shirk! 182
To quarrel and fight each other on the way, beat each other's heads and yell nonsense talks is part of their faith. If otherwise, you will be committing Shirk! 183
Divine Legislations are of two types, Takwiniyyah and Tashri'iyyah 184
The Ummah recognises Hadrat Ali RadiAllahu Anhu as the remover of misfortunes and accept his descendants as their spiritual guides. 184
The Prophet of Allah ﷺ grants Imān, faith. 188
By the command of the Prophet ﷺ an action can become Fard though it may not be fard itself 189
An action made Fard by Allah is stronger than the Fard made by the Prophet ﷺ. The Legislation (*Ahkām*) of the Shari'ah is in the hands of the Prophet ﷺ 190

58 Ahādīth to prove that the Prophet ﷺ has control over the *Ahkām*, Islamic Rulings. 192

Those things which the Prophet ﷺ did not prohibit us are permissible and allowed 196
Prophet ﷺ had the authority that he can exempt whom he wants from any Hukm, ruling. 196
The Prophet ﷺ allowed Abu Burda to sacrifice a six-month old goat 197
Once the Prophet ﷺ permitted 'Uqba bin 'Āmir to sacrifice a six-month old ram 198
Prophet of Allah ﷺ permitted Umm 'Atiyyah to mourn 199
Asmā bint 'Umais was excused from carrying out the mourning after her husband's death 201
The Prophet of Allah ﷺ allowed one of his companions to teach a Surah of the Qur'an as a replacement for paying dowry 201
The Prophet ﷺ regarded the witness of Khuzaima bin Thābit equal to two 201
Prophet ﷺ ordered the wife of Abu Hudhyfah to suckle a young boy 205

The Prophet ﷺ allowed 'Abdur-Rahmān bin 'Auf and Zubair bin 'Awwām to wear silk 206
It is in the six Sahīh Books that Anas RadiAllahu Anhu narrates, "The Prophet ﷺ allowed 'Abdur-Rahmān bin 'Auf and Zubair bin 'Awwām to wear silk." Wearing of silk was allowed to them because of dry itchiness they suffered from. 206
Sayyiduna Ali RadiAllahu Anhu was granted the permission to enter the Masjid in state of *Janābah* 206
The Prophet granted his blessed wives the permission to enter the Masjid during their monthly periods 207
Sayyiduna Barrā bin 'Āzib RadiAllahu Anhu was allowed to wear a gold ring 208
Suraqah RadiAllahu Anhu wore a golden bracelet after being granted the permission 209
Sayyiduna 'Ali RadiAllahu Anhu was allowed to join his name with his title 210
Sayyiduna Uthmān RadiAllahu Anhu was given a share of the booty despite not attending the battle 211
A companion was granted the option of accepting a business contract for three days 212
A female companion was allowed to stipulate a condition during *Ihrām* 215
A man accepted Islam on the condition that he will only pray twice a day (instead of the five daily prayers) 217
Harām are of two types: one made Harām by Allah the other by the Prophet of Allah ﷺ 229
The insult of Imām of the Wahābis saying the the Prophet ﷺ has no distinction from other prophets and followers 230
There is no one besides him who is the ruler [Hākim] and is not ruled [Mahkūm]. 231
Analysis of the Hadith, "And there lives amongst us such a Prophet who knows the future" 232
The Imām of the Wahābis goes against the Qur'ān 233
Imām of the Wahābis flies above the skies when claiming something and fall well below the ground when asked to give evidence! 234
The Prophets of Allah have the characteristic by which they can receive the knowledge of the unseen (*Ghayb*). 240
The difference between the people of the truth and the people of falsehood regarding the belief of Miracles and the Knowledge of the Unseen 241
A very useful discussion on the Hadith, "Do not say 'If Allah and His Prophet will' but say, 'If Allah wills' only. 245

Points that shatter the foundations of the Wahābis’ Shirk and throwing their Imām in the depths of hellfire! 250
Type 2 259
Ahādīth related to the Prophets and Awliya Alaihim al-Salatu wa al-Thana 259
Prophet Musa ‘Alaihis Salaam gave Paradise to an old woman 259
The Hadith is explicit in denoting that the Prophet of Allah is given the treasures of both the worlds; Whatever he wishes, he can grant to whom he wishes 260
This was the belief of the Companions 260
Wahābis’ criticism on Musa ‘Alaihis Salam 261
Prophet Musa ‘Alaihis Salam restored the old woman’s youth 264
Prophet Adam ‘Alaihis Salam granted forty years of life 265
Hadith: “Ali RadiAllahu Anhu is the helper for whom I am the helper.” 268
The Prophet is the helper ﷺ of all the Muslims 268
Sayyidah Fatima RadiAllahu Anha has freed her servants from the hellfire 270
Sayyiduna Umar RadiAllahu Anhu stops people from enetering the hellfire 270
“We are the owners of this earth” [Sayyiduna Umar RadiAllaho Anhu] 271
The Prophet ﷺ sought help from Sayyiduna Uthman RadiAllahu Anhu 271
Coming into the protection of ‘Umar RadiAllahu Anhu and his statement, “You have sought a true refuge.” 272
During the drought, Amr bin al-Ās RadiAllaho Anhu wrote to Amīrul Mu’minīn, “Come to our rescue! Come to our rescue! Come to our rescue!” 273
Sayyiduna ‘Ali RadiAllahu Anhu pardons and fulfils the needs of people 274
Hadrat Hassān RadiAllahu Anhu cured the Muslims 275
Ansār nurtured Islam 275
Type 3 277
Ahādīth related to the Angels, Mala’ika ‘Alaihim al-Salātu Wa al-Salām 277
Hadrat Jibra`īl Alaihis Salām accepts the supplications and fulfils the needs 277
Angels distribute provisions and make it easier for the pious 277
An Angel raises and lowers the status of people, others stop snakes entering the mouths. 278
Angels appointed to protect the heedless 278

An angel comes and creates the child’s features; ears, eyes, flesh and bones. 279
An angel breathes into the child’s soul after 120 days 279
Three Ahādīth: Angels gives the ability to do good 280
Angels relieve Muslims from the anxieties of the grave 281
An angel protects the one who recites Surah Mulk 282
An angel is appointed to protect a Muslim who defends another Muslim from hypocrites 282
Sayyiduna Jibra`īl increased the rank of Ja’far Tayyār RadiAllahu Anhu in Jannah 283
Sayyiduna Jibra`īl will relieve companions from the anxieties of the Hereafter. 283
Jibra`īl ‘Alaihis Salam will be protecting Zubair bin ‘Awām’s face from the flying coal of the hellfire 284
“May Allah fulfil all of your worldly affairs, and I am responsible for your affairs of the Hereafter.” (Hadith) 285
Conclusion 286
Going back to part one. 286
Indeed his remembrance is like Musk; the more you rub the more it emits fragrance 286
The Prophet ﷺ promised Sayyiduna Uthmān RadiAllahu Anhu a house in paradise and asked the Muslims to bear witness to this fact. 287
The Prophet ﷺ promised Sayyiduna Uthmān RadiAllahu Anhu a spring in paradise 287
The Prophet of ﷺ promised Paradise to Sayyiduna Talhā 288
“Whosoever seeks his sustenance early Saturday morning, I guarantee for him his sustenance.” 290
… Then the Prophet is my place of refuse and rest… 290
Bibliography 293

Dedication

I dedicate this book to the one, who instilled the love Allah and His Beloved Prophet in the hearts of many, whose life was engrossed in the remembrance of Allah and His Beloved Prophet, Who carried on the mission of his illustrious father al-Shaykh Imām Ahmad Ridā Khān RadiAllahu Anhu, whose life has always been an inspiration to me…

Sayyiduna Mufti-e-Azam-e-Hind
'Allāma Muftī Āl-ur-Rahmān Mustafā Ridā Khān

رضي الله عنه

Acknowledgement

All praise and thanks are due to Allah Most Exalted Most High for it was through His Mercy that you have this book in your hands. Nothing is possible without His Help and I ask you sincerely to pray to Him that He accepts this work.

This translation would have not been possible if it were not all those who inspired and assisted me to undertake this difficult task. Firstly, I would like to thank all the great Scholars of Religion who helped me in understanding and thereafter translating some difficult parts of the book. They include:

1. Hadrat Muhaddith-e-Kabeer 'Allama Zia-ul-Mustafa Qadri
2. Hadrat Mufti Shams-ul-Huda Misbahi Qadri
3. Hadrat Mufakkir-e-Islam 'Allama Qamruzzaman Aazmi
4. Hadrat 'Allama Muhammad Iqbal Noori Misbahi
5. Hadrat 'Allama Muhammad Ayyub Asharafi Shamsi
6. Hadrat 'Allama Muhammad Yunus Misbahi
7. Hadrat 'Allama Muhammad Nizamuddeen Misbahi

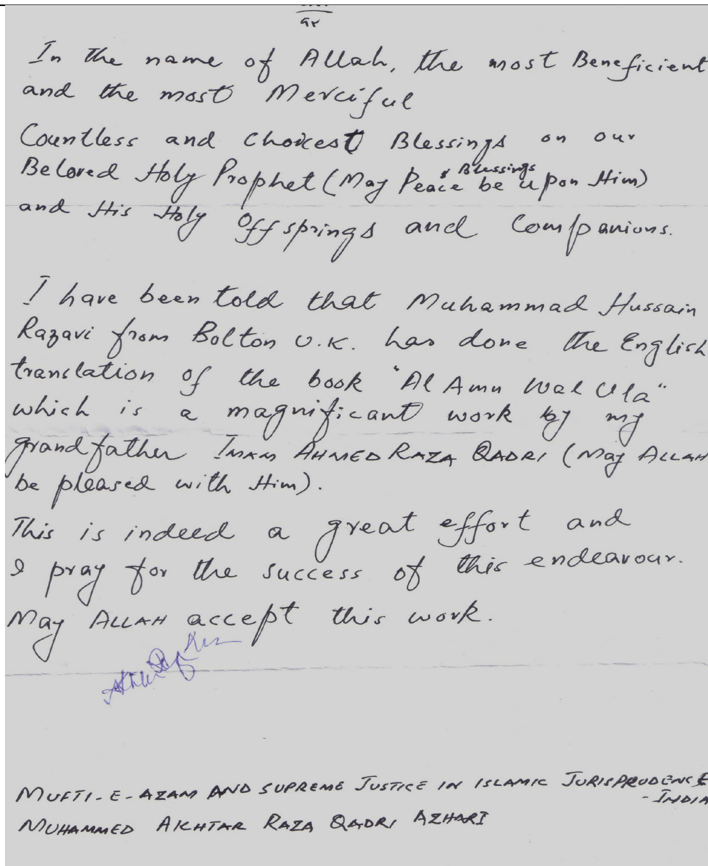
In addition, I would like to thank sincerely brother Muhammad Aqdas, my brother, Moulana Muhammad Kalim Qadri and my sister, Hafsa for taking time out to proofread this book, Hafidh Muhammad Maqsud Qadri for composing and setting the book. I also would like to express my gratitude to Brother Muhammad Harun Qayyum who initially inspired me and expressed the need of translating this unique book into English.

And how can I forget my parents and my Sheikh, spiritual guide Hadrat Taj al-Shari'ah al-Qadi al- Mufti Muhammad Akhtar Raza Khan al-Azhari Damat Barakatuhum al-Qudsiyya whose supplications supported me from the very beginning.

I know the difficulties of translating a book, especially masterpieces such as this. We are fallible and therefore, there may be some errors that did not come under our attention. If you, as a reader, find any errors, it would be appreciated if you would notify us so that the errors can be rectified in the next edition.

O Allah The Most Merciful! Accept our deeds and give us sincerity in our actions. O The Most Gracious! Send Your Sublime Salutations on Your Beloved Prophet ﷺ and upon his family, descendants and his companions.

Muhammad Husain Qadri
23rd Jumādā al-Ākhirah 1431
8th May 2010



In the name of Allah, the most Beneficient and the most Merciful
Countless and choicest Blessings on our Beloved Holy Prophet (May Peace & Blessings be upon Him) and His Holy Offsprings and Companions.

I have been told that Muhammad Hussain Razavi from Bolton U.K. has done the English translation of the book "Al Amn Wal Ula" which is a magnificant work by my grandfather Imam Ahmed Raza Qadri (May Allah be pleased with Him).
This is indeed a great effort and I pray for the success of this endeavour.
May Allah accept this work.

Mufti-e-Azam and supreme Justice in Islamic Jurisprudence - India
Muhammed Akhtar Raza Qadri Azhari

In the name of Allah the Most Beneficient and the Most Merciful. Countless and choicest Blessings on our Beloved Holy Prophet (May peace and blessings be upon him) and his holy offsprings and companions.

I have been told that Muhammad Hussain Razavi from Bolton, U.K., has done the English translation of the book, ‘Al-Amnu Wal ‘Ula’ which is a magnificent work by my grandfather Imam Ahmed Raza Qadri (May Allah be pleased with him).

This is indeed a great effort and I pray for the success of this endeavour.

May Allah accept this work.
Akhtar Raza Khan
Mufti-e-Azam and supreme justice of Islamic Jurisprudence, India
Muhammad Akhtar Raza Khan Azhari
Signed in Madinah al-Munawwarah Shaban 1431, July 2010.

About the Author

Imam Ahmed Raza Khan

His Blessed Birth

Imām Ahmed Raza Khan رضي الله عنه was born on Monday, 10th of Shawwāl 1272 A.H. (14th June 1856), at the time of Zohar Salāh in a place called Jasoli, which is in the city of Bareilly Shareef, India.

A few days before the birth of Imām Ahmed Raza Khan رضي الله عنه his father, 'Allāma Mawlana Naqi Ali Khan رضي الله عنه had a wonderful dream. He immediately disclosed this dream to his father, 'Allāma Mawlana Raza Ali Khan رضي الله عنه who interpreted this dream by saying: "This is a sign that you are going to be the father of a child, a boy, who will grow up to be pious and knowledgeable. His name will gain prominence from East to West."

This was the good news that was given to 'Allāma Mawlana Naqi Ali Khan رضي الله عنه concerning the birth of none other than the "emerald from amongst the Treasures of Almighty Allah", the "sweet-scented rose from the fragrant garden of the Holy Prophet ﷺ", namely, Imām Ahmed Raza Khan رضي الله عنه.

There are many titles by which he is known, but the most famous is *A'la Hadrat*.

The date of birth of A'la Hadrat رضي الله عنه was extracted by himself from the Holy Qur'ān.

"These are they in whose hearts Allah has inscribed faith and helped them with a spirit from Himself." (58:2)

According to the Arabic numeral system of Abjad, these verses add up to 1272; the year of his birth.

His Blessed Name

The name that was given to him at birth was the beautiful name of "Mohammad." The name corresponding to that year of his birth was "Al Mukhtār." His grandfather, a great Scholar of the Ahle Sunnah Wa Jama'ah, 'Allāma Mawlana Raza Ali Khan رضي الله عنه also gave the young child the beautiful name of "Ahmed Raza." It was by this name that he was famously known. Much later in his life, A'la Hadrat رضي الله عنه added the title "Abdul Mustafa" to his name signifying his great love and respect for Sayyiduna Rasulullah ﷺ.

The Grand Mufti of Makkatul Mukarramah, Sheikh Hussain bin Saleh Makki رضي الله عنه also gave him the title of "Zia'uddin Ahmed."

Illustrious Family History

Imām Ahmed Raza Khan Al-Qaderi, was the son of 'Allāma Mawlana Naqi Ali Khan, who was the son of 'Allāma Mawlana Raza Ali Khan, who was son of 'Allāma Mawlana Mohammad Kāzim Ali Khan, who was the son of 'Allāma Mawlana Shah Mohammad Azam Khan, who was the son of 'Allāma Mawlana Sa'adat Yār Khan, who was the son of 'Allāma Mawlana Sa'īdullah Khan رضي الله عنه.

The great forefathers of A'la Hadrat رضي الله عنه migrated from Qandahar (Kabul) during the Mogul rule and settled in Lahore. 'Allāma Mawlana Sa'īdullah Khan, the first forefather of A'la Hadrat (*RadiAllahu anhum*), held a high government post when he arrived in the Indo-Pak sub-continent. His son, 'Allāma Mawlana Sa'adat Yār Khan رضي الله عنه after gaining victory in the city of Ruhailah, was elected as the Governor of that city.

'Allāma Mawlana Hafiz Kāzim Ali Khan, the son of Mawlana Mohammad Azam Khan (*RadiAllahu anhum*), was a Tax-collector in the city of Badayun. His son, 'Allāma Mawlana Raza Ali Khan رضي الله عنه the illustrious grandfather of A'la Hadrat رضي الله عنه did not serve in the

Government. It was from this generation that the heads of the family began to adopt Tasawwuf as their way of life.

We have included a very brief history of A'la Hadrat's رضي الله عنه father and grandfather.

His Father

A'la Hadrat's رضي الله عنه father, Hadrat Mawlana Naqi Ali Khan رضي الله عنه received his education at the hands of his father, ʻAllāma Mawlana Raza Ali Khan رضي الله عنه. He wrote more than 50 books, among them, *Suroorul Quloob fi Zikri Mouloodul Mahboob*, which received a very high distinctive position amongst Islamic literature. The treatise is distinctive in its condemnation of the enemies of Islam, both internally and externally. A'la Hadrat's رضي الله عنه father passed away in 1297 A.H. (1880) when A'la Hadrat was 24 years old.

His Grandfather

One of the greatest Sufis of his time, ʻAllāma Mawlana Raza Ali Khan رضي الله عنه was born in the year 1224 A.H. He was also a great warrior and fought with General Bakht Khan against English invaders in the year 1834. He received his early education at the hands of Molwi Khalīlur Rahman. At the age of 23, he had already completed his Islamic education, earning certificates of distinction in various fields of knowledge. He passed away in the month of Jamādi-ul-Awwal in the year 1282 A.H. (1866) when A'la Hadrat رضي الله عنه was 10 years old.

A'la Hadrat رضي الله عنه was so gifted and intelligent that there was no need for him to study beyond a quarter of any book of his course under the tutorship of any of his teachers. He studied the remaining books by himself and used to later ask his teachers to test him.

Once, his teacher asked him, "Mia! Are you a Jinn or a human being? It takes me much time to teach a lesson, but it does not take you much

time to learn the same lesson." A'la Hadrat رضي الله عنه answered, "Praise be to Allah that I am a human."

When he was 8 years old, A'la Hadrat رضي الله عنه wrote a Mas'ala concerning Fara'idh (Fards). When his father looked at the answer, he happily remarked, "If only some adult could answer in this manner."

At the age of 10, when he was studying the Kitāb, "I'lm-us- Thuboot," under the guidance of his father, he noticed a few objections and answers of his father on the side of the page. A'la Hadrat رضي الله عنه studied this book carefully and wrote such a well-explained footnote that even the need for an objection was ruled out. His father came across his research on that objection. He was so delighted that he stood up and held the young A'la Hadrat رضي الله عنه to his heart and said, "Ahmad Raza! You do not learn from me, but you teach me."

Professor Dr Ghulam Mustafa Khan, Head of Urdu Department, Sindh University, Sindh (Pakistan) said: "'Allāma Hadrat Ahmed Raza Khan is among the outstanding scholars. His deep learning, intelligence, vision and acumen, surpassed that of great contemporary thinkers, professors, renowned scholars and orientalists. Indeed, there is hardly any branch of learning that is foreign to him."

His Struggles

His struggle against those who insulted the beloved Prophet ﷺ:

Sayyiduna A'la Hadrat رضي الله عنه spent much of his time also refuting those who insulted the dignity of the Holy Prophet ﷺ. He left no stone unturned in safe-guarding the dignity and integrity of Holy Prophet ﷺ, inspite of being personally attacked by the misguided. These personal attacks did not bother him in the least bit.

'Allāma Abdul Hamid, Vice Chancellor of Al Jamia Al-Nizamiyya (Hyderabad, India), said, "Mawlana Ahmed Raza Khan was a sword of Islam and a great commander for the cause of Islam. He may justifiably be called an invincible fort that helped to defend the basic

tenets and ideas of the Ahle Sunnah wal Jama'at. It is on accord of his untiring efforts that due respect and regard for the Messenger of Allah, Holy Prophet Muhammad ﷺ and other Sufis and Saints of Islam is still alive in the Muslim Society. His opponents had to mend their ways. No doubt, he is the Imām (Leader) of the Ahle Sunnah. His written and compiled works reflect immense depth and vision."

Justice 'Allāma Mufti Sayyid Shuja'at Ali Qadri رضي الله عنه, Shariah Court, Government of Pakistan (Islamabad), said, "He was pious like Ahmad bin Hambal and Sheikh Abdul Qādir Jilani. He had true acumen and the insight of Imām Abu Hanifa and Imām Abu Yusuf. He commanded the force of logic like Imām Razi and Imām Ghazali, bold enough like Mujaddid Alf Thāni and Mansoor Hallaj to proclaim the truth. Indeed, he was intolerant to non-believers, kind and sympathetic to devotees and the affectionates of the Holy Prophet ﷺ."

The adversaries of A'la Hadrat رضي الله عنه levelled many accusations and tried desperately in defending their statements of kufr. After much proofs, when it became absolutely clear to A'la Hadrat رضي الله عنه that certain misguided individuals were not prepared in withdrawing their Kufr statements and making *Tauba*, and in order to protect Islam, he passed Fatawas of kufr against those persons. We should remember that he passed the "*Fatawa-e-Takfīr*" (*Kufr Fatawa*) against those persons who insulted the status and dignity of Almighty Allah and His Rasool ﷺ. He passed the *Fatawa-e-Takfīr* on persons such as Ashraf Ali Thanwi, Rashīd Ahmed Gangohi and Khalil Ahmad Ambetwi and others because, through their writings, it was evident that they had insulted the Holy Prophet ﷺ.

We will quote some of the following blasphemous statements that were made by them:

On page 51 of "*Barāhin Qatia*", Khalil Ahmed Ambetwi says, "After looking at the condition of Satan and the Angel of Death, it can be gained that they possess a great depth of knowledge and this has been proven from the Qur'ān and Ahādīth. To prove such knowledge for

Fakhre Ālam (Muhammad ﷺ) without proof from the Qur'ān and Ahādīth, but from common sense, is a false thought. If to do so is not a *Shirk*, then in which category of faith does it fall?"

On page 6 of "*Hifzul Imān*", (Printed in Mazahirul Uloom), Ashraf Ali Thanvi says, "If Knowledge of the Unseen refers to partial knowledge, then what speciality is there in Nabi ﷺ. Such knowledge is possessed by Zaid and Amr (any Tom, Dick and Harry), every child, insane people and all types of animals."

On page 5 of "*Tahzīrun Nās*", (Published in Makhtaba Fayz Nazd Jami Masjid Deoband), Qasim Nanotwi says, "Prophets are superior to their followers only in Knowledge, but in good deeds, followers sometimes seem equal and occasionally even become superior to them."

In Part 2, page 12 of "*Fatawa Rashīdia*", (Published Makhtaba Rashīdia Jami Masjid Delhi), Rashīd Ahmed Gangohi says, "The word *'Rahmatul lil A'lamīn'* is not a speciality of Rasool ﷺ. But other Prophets, Saints and great Ulema are also cause for mercy unto the worlds, even though Rasool ﷺ is the highest of them all. Therefore, to use this word for others is also permissible."

If one examines the original books that were written by such persons, one will find other similar disrespectful statements.

Sayyiduna A'la Hadrat's رضي الله عنه cautiousness in declaring a person a *Kāfir* is to be noted in many of his books. In his book, "*Subhānus Subbuh*", he academically destroys the arguments of Molwi Ismail Dehlwi. Yet, at the end of the book, A'la Hadrat says, "The Ulema have not termed this individual as a *Kāfir*, therefore, one has to be careful."

Once again, refuting the arguments of Molwi Ismail Dehlwi and a few of his "infamous" followers in another book, "*Al Kaukabatush Sha'hābiya*", A'la Hadrat رضي الله عنه says, "In our opinion (the opinion of Islam), to term a person a *Kāfir* and to control one's tongue is an act of extreme precaution and analysis."

In another treatise entitled, "*Sallus Suyooful Hindiya*", A'la Hadrat ﷺ states: "There is indeed a difference between accepting words of Kufr and branding a person a *Kāfir*. We have to be extremely careful. We have to remain silent. If there is the minutest possibility that he is still a Muslim, we should fear terming that person a *Kāfir*."

In his book, "*Subhānus Subbuh*", Sayyiduna A'la Hadrat ﷺ says, "We do not give any comment on the Kufr of Ismail Dehlwi, simply because Sayyiduna Rasulullah ﷺ has warned us against terming the *Ahle Qibla* as *Kāfirs*. (It is only possible) to term a person a *Kāfir* if his *Kufr* becomes clear as the sun and the minutest indication does not remain that he is a Muslim." (*Tamhīd-e-Imān*, pg. 42-43)

From the above statements, we clearly see how careful A'la Hadrat ﷺ was in terming a person a *Kāfir*. He was merely fulfilling his duty as a conscientious and responsible Muslim. The fault was indeed of those individuals, who even after being warned, remained steadfast in their own beliefs and words of Kufr.

As we have already stated earlier, Imām Ahmed Raza Khan ﷺ sent many of the blasphemous and insulting statements to the Ulema of Makkatul Mukarramah and Madinatul Munawwarah for clarification. They did not hesitate in passing the *Fatawa* of Kufr against such people who insulted Almighty Allah and the Holy Prophet ﷺ.

A'la Hadrat as a Teacher

Just like how a tree is known by the fruits it produces, a teacher is known by the students he has taught and inspired to go forward, develop and spread the teachings he has received from his master. A'la Hadrat taught a number of persons. Yet it cannot be said with certainty as to how many persons in all were taught by A'la Hadrat.

Some of his prominent pupils are Mawlana Hasan Raza Khan, Mawlana Mohammad Raza Khan, Mawlana Hamid Raza Khan, Mawlana Sayyid Mohammad Jilani Muhaddith-i-'Azam of India of

Pilibhit, Mawlana Sayyid Nur of Chittagong, (Bangladesh) and Mawlana Hashmat Ali Khan of Pilibhit. Some of his prominent caliphs are Mawlana Abd al-Hayy of Africa, Shaykh Saleh Kamal, Sayyid Ismail Makki, Mawlana Ziauddin Ahmad, Hujjatul Islam Mawlana Hamid Raza Khan, Mufti-i-'Azam Mawlana Mustafa Raza Khan, Mawlana Amjad Ali (Writer of Bahar-i-Shari'at), Mawlana Naimuddin Moradabadi, Mawlana Didar Ali of Lahore, Mawlana Abdul Alim Siddiqui, Idul Islam Mawlana Abdul Salaam of Jabalpur, Mawlana Burhanul Haq of Jabalpur, Mawlana Lal Mohammad of Madras etc.

Great from great, each and every pupil of A'la Hadrat emerged to be a great savant. Now the position is that every Sunni savant all over the world, how great he may be, wishes to be called a servant of A'la Hadrat. He takes it as a great honour. Such is the honour of the noble A'la Hadrat.

A'la Hadrat as a Mufti

A mufti is one who issues Fatwas or Islamic verdicts. He is supposed to be a doctor of Islamic jurisprudence. Of course, he is a savant of savants, who works with greater sagacity, understanding and responsibility. A'la Hadrat was a mufti of international repute. Questions for fatwa from every corner of the world were received by A'la Hadrat, who replied them explicitly with ample references and quotations from Holy Qur'an, Hadith and other authentic books of religion and science. Most complicated and insoluble questions were sent to A'la Hadrat and he solved them in no time. In this field, A'la Hadrat has written a number of books and booklets on a number of issues. But his masterpiece is "Fatawà-i-Rizawiyya" which runs in 12 volumes and each volume is spread over 1000 pages. It can thus be called is a book of books. It is a dictionary of Fatwas and an encyclopaedia of Muslim jurisprudence.

Dr. Hasan Raza Khan presented his thesis on "The place of A’la Hadrat in Islamic jurisprudence", which was accepted by Patna University, India and a degree of doctorate was conferred on Dr. Hasan Raza Khan. Conceding the intellect of A’la Hadrat in Fiqh (Islamic jurisprudence), Justice D. F. Mulla, a Parsi Judge of Bombay High Court observed that in India and Pakistan, two great books were written on Fiqh — one "Fatawa-e-Alamgiri" and the other "Fatawa-e-Razawiyya". An uncommon feature of Fataw-e-Razawiyya is that it is hailed by among friends and foes alike.

Many erudite present day scholars of Islam have agreed that it is difficult to become a mufti. But it is easier for a mufti to remove his difficulties through Fatawa-e-Razawiyya.

A’la Hadrat as a Muhaddith

A’la Hadrat enjoyed a lofty position in the science of Hadith. A’la Hadrat has written several books on the subject. A Muhaddith is a scholar of the sayings of Holy Prophet (Allah’s Grace and Peace be upon him). He is a master of this subject.

The savants of Arabic have accepted the intellect of A’la Hadrat in this field. Applauding the ability of A’la Hadrat in the science of Hadith, Shaykh Yasin Ahmad Khyari al-Madni has observed about A’la Hadrat as "*Huwa Imāmul Muhaddithīn*" That is, A’la Hadrat is the leader of Muhaddithin. Allama Muhammad Zafar al-Din Razawi has compiled a collection of traditions quoted by A'laHadrat in his books in several volumes. The second volume has been published from Hyderabad (Sindh) with the title of "Sahih al-Bihari" in 1992 containing 960 pages. Mr. Khalid al-Hamidi of Jamia Millia of Delhi writing his doctoral dissertation of ‘Ulamā of sub-continent to Hadith literature. In this dissertation, the author has mentioned more than forty books/treatises of A’la Hadrat on Hadith literature.

A'la Hadrat as an Orator

A'la Hadrat delivered only religious speeches or rather he used to deliver only religious sermons. A sermon is quite different to a normal speech. It entails a lot of difficulty for the speaker. Here every sentence and every word is to be spoken with great care and responsibility. A speaker may be taken to task for uttering even a single word, which is incorrect, inappropriate or indecent. In this field too, A'la Hadrat had a beauty of his own. On the issues where it was difficult for others to make even an introductory speech, A'la Hadrat was able to speak extensively on almost all subject pertaining to the soul. He never used to speak on the subject of his choice nor on a given subject. But, whenever he was asked to deliver a sermon, he usually said: "Till now, I could not deliver a sermon to myself, how can I deliver a sermon to others. However, if you have any religious problem to be solved, put it before me. I will try to get it solved, because once a question is put up, then under Shariah, it becomes obligatory to answer it". People of his day went on putting up their questions and thereafter A'la Hadrat made his detailed and dignified speech covering the answers of all the questions with all facts and figures, references and quotations. How simple and superb was his way of speech? He made a speech only when it was needed. However, usually during the year, he used to deliver magnificent speeches on three occasions — first, at the time of graduation ceremony of students; secondly, on the eve of 12th Rabi al-Awwal (Holy Birthday of Holy Prophet) and thirdly, at the Urs ceremony of. Hadrat Aale-Rasūl RadiAllaho Anhu of Marerah Sharif.

Once, on the eve of Urs ceremony of Hadrat Shah Abdul Qadir Saheb, A'la Hadrat went to Badaoun where he spoke continuously for six hours over Surah *Al-Duha* (Sura 30), which consists of only 11 small verses. Such was the greatness of the oratory of al-Mufassir A'laHadrat.

A’la Hadrat as a Mujaddid

A Mujaddid means a Renewer of Islam. He is known as a predominant and pre-eminent savant of a particular century — Islamic century in terms of Hijra. How to recognize a Mujaddid, there is a criterion for it. In this connection, the savants of Islam have set a principle that a Mujaddid is he, who must have enjoyed his eminence at the end of a century as well as in the beginning of the next century. It clearly means that, other things being equal, a savant, who lived (took birth and died) within a single century, is out of the purview of being a Mujaddid straightaway.

During the century, whatever wrong spreads on the path of Islam, a Mujaddid comes to clear it away, repair the damaged portion and renew the path for the passers-by of the new century.

Mawlana Zafar al-din Bihari has written a book "*Chaudhvin Sadi ka Mujaddid*" published by *Maktaba-i-Rizawiyya,* Lahore. It depicts a comprehensive list of revivers (Mujaddidīn) of Islam according to the consensus of savants. It shows that Hadrat Umar Bin Abdul Aziz is the Mujaddid of the first century. Imam Muhammad Bin Ghazali is the Mujaddid of fifth century. Imam Jalāluddin Suyuti is the Mujaddid of ninth century. Mulla ‘Ali Qāri is the Mujaddid of tenth century. Shaykh Ahmad Sarhandi is the Mujaddid of 11th century along with Shah Abdul Haq Muhaddith Dehlawi and Mir Abdul Wahid Bilgrami. Alamgir Aurangzeb is the Mujaddid of 12th century. Shah Abdul Aziz Dehlawi is the Mujaddid of 13th century and A’la Hadrat is the Mujaddid of 14th century. In 1318/1900 in a meeting held at Patna (India) and attended by ‘Ulamā, Mawlana Abdul Muqtadir Badauni (d.1334/1915) conferred the title of Mujaddid-i-Mi‘at-i-Hazira (Revivalist of the current century) to A’la Hadrat in the presence of 500 hundred high-ranking scholars of the sub continent. In 1324/1906 the curator of the Mecca library Sayyid Isma‘il bin Khalil Makki called A’la Hadrat a Mujaddid. In 1330/1911 Shaykh Musa Ali

Shami called him the Mujaddid of the 14th century. In 1330/1911 Shaykh Hidayatullah bin Muhammad bin Muhammad Saʻid Sindhi called A'la Hadrat the Revivalist of 14th century.

A'la Hadrat was Mujaddid of the 14th century. He was born in 1272 A.H. and passed away in 1340 A.H. At the end of the century, A'la Hadrat was sailing in the boat of eminence. A'la Hadrat has been accepted as sole Mujaddid of fourteenth century unanimously.

A'la Hadrat as an Author

Even after writing a single book on a single subject, one becomes an author. Those who have had to their credit a dozen of books or so, they are usually known as great authors. But what to say about Aʻla Hadrat, who has written hundreds of books on various subjects? More or less, he has written one thousand books and treatises on fifty-five subjects as revealed by Mufti Ijāz Wali Khan Shaykh al-Hadith *Jāmiʻa Nizāmiyya Rizawiyya*, Lahore, in *al-Muʻtamid al-Mustanad*, (Turkey).

Allama Zafar al-din Rizawi had presented the bibliographical data of A'la Hadrat in his book *al-Mujmal al-Muʻaddid li Tālifat al-Mujaddid* (1327/1909). Dr. Hasan Raza ʻAzami also has given details of writings (Urdu, Persian, Arabic) of A'la Hadrat in his doctoral dissertation an Aʻla Hadrat. Dr. Majeedullah Qadri of Karachi University (Sindh, Pakistan) has given the details of Aʻla Hadrat's contribution to various rational and traditional branches of knowledge in his doctoral dissertation on Aʻla Hadrat. Dr. Muhammad Masʻud Ahmad has collected the titles of books and treatises of Aʻla Hadrat. This list may exceed to one thousand books/treatises after completion. Mawlana Abdul Mubin Nuʻmani of *al-Majmaʻal-Islami* Univerisity (Mubarakpur, India) has also compiled a book on the academic and literary contributions of A'laHadrat — rational and traditional branches of knowledge. The monthly *al-Mizān* (Bombay) and the monthly *Qāri* (Delhi) have given the same details in their special issues on A'la

Hadrat in 1976 and 1989 respectively. Now some scholars are collecting the data of those scholars and writers who have written or are writing on A‘la Hadrat. Dr. Muhammad Mas‘ud Ahmad, R.B. Mazhari, Prof. Fayyaz Ahmad Khan Kawish, Ijaz Ashraf Anjum etc., are prominent compilers. In the light of these researches, we came to this conclusion that A’la Hadrat was a unique author of his time. Hardly would there be any savant throughout the world except Imām Jalāl al-din Suyūtī, who might have written so many books.

Demise of Imam Ahmed Raza

The brightly shining sun of Bareilly Shareef, The Coolness of the Eyes of the Ulema, The Mujaddid of the Century, The Imam Abu Hanifa of his time, The Ghousul Azam of his time, Sayyiduna A'la Hadrat, Imam Ahmad Raza Khan رضي الله عنه left this mundane world on Friday, the 25th of Safar 1340 A.H. (28 October 1921) at 2.38 p.m.. It was the exact time of the Jummah Azaan.

The date of the demise of Sayyiduna A'la Hadrat رضي الله عنه was actually deduced by himself from the Holy Qur’an four months and twenty days prior to his passing away: "*And there shall be passed around them silver vessels and goblets*." (76:15)

At the time of the demise of Sayyiduna A'la Hadrat رضي الله عنه, a certain Saint of Syria, dreamt of the Holy Prophet Muhammad ﷺ while he was in the Baitul Muqaddas. In his dream, the saint saw many Companions seated around the Holy Prophet ﷺ. All of them seemed to be waiting for someone. The saint says that, in his dream, he asked, "Ya RasūlAllah ﷺ! Whose presence is being awaited?" The Holy Prophet ﷺ replied, "Ahmed Raza Khan." The blessed saint then asked, "Who is Ahmed Raza Khan?" The Messenger of Allah ﷺ answered, "A scholar from Bareilly."

When this saint awoke, he immediately journeyed from Syria to Bareilly Shareef to meet A’la Hadrat رضي الله عنه, but to his dismay, he learnt that A’la Hadrat رضي الله عنه, had already departed from this world.

It is said by those true lovers of Sayyiduna A’la Hadrat رضي الله عنه, that after he passed away he was spiritually transported to *Madinatul Munawwarah* to be close to the Holy Prophet ﷺ. They say this because once, A'la Hadrat رضي الله عنه, personally said, "The time of demise is close and India is India. However, I do not even feel like passing away in Makkah. My desire is this that I should pass away with Imān in Madinatul Munawwara and then be buried with kindness in Jannatul Baqī. Almighty Allāh is most powerful."

Mazaar shareef

The mazaar shareef (blessed tomb) of Sayyiduna A'la Hadrat رضي الله عنه, is situated in the mohalla Saudagran, Bareilly Shareef in India. Each year, in the month of *Safar*, during the Urs shareef of Sayyiduna A'la Hadrat رضي الله عنه, hundreds of thousands of Muslims from all over the world present themselves in Bareilly Shareef to partake in the ‘Urs Shareef of the *Mujaddid* of Islam, Sayyiduna A'la Hadrat رضي الله عنه.

May Almighty Allah shower his choicest blessings upon the blessed grave of this great saint and scholar of Islam.

Preface

By 'Allāma 'Abd al-Hakīm Akhtar Shahjahanpuri Naqshbandi Mujaddidi Mazhari

In jurisprudence, Imam Ahmed Raza Khan ﷺ has written a unique five volume commentary on the famous Hanafi book *Radd al-Muhtār* (*Shāmi*) by the name *Jadd al-Mumtār*. On the other hand, his collection of judicial verdicts (Fatāwā) has been compiled into 12 (and after translations and referencing, into 30 volumes). This collection is named *al-'Ataya al-Nabawiyya Fi al-Fatāwā al-Radawiyyā* or well known as *Fatawa-e-Razawiyya*. In this collection, one may find such detailed verdicts that indeed he has fulfilled the rights of research. Many great and renowned scholars have been mesmerised by reading his works. It is for this reason that after reading his indepth verdict, the great scholar of Makka Mukarrama Sheikh 'Allāma Sayyid Ismā'il bin Sayyid Khalil Āfandi 'Alaihi al-Rahmah wrote:

"*Wallāhi Aqūlu wa al-Haqq Aqūlu Annahu Law Ra'āhu Abu Hanīfata al-Nu'mān laqarrat 'Ainuhu wa laja'ala Muallafahu Fi Jumlat al-Ashāb*." (*Al-Ijāzāt al-Matīna, p. 9*)

Translation: I swear by Allah! And I will say the truth that if Imām Abu Hanifah al-Numan was to read this great work then it would have given him tranquillity (coolness to his eyes) and would have included its author with the rest of his companions and students.

Wahābism is an open challenge to the respect of the Prophet ﷺ and the great Awliya of Allah. Their greatest motive is to deny the power bestowed to the Prophets and Awliya. They did not differentiate between a great saint and a general person, therefore misleading the general Muslims by cutting their relationships with the pious saints of Allah and misleading them to become members of the satanic clan. Their connection will not be with those pious servants about whom Allah says in the Holy Qur'ān, "He (Shaitan) said, 'By your Dignity I shall, necessarily, beguile them all, but those among them who are Your chosen bondmen'." (*Sād, 38: 82-83*), and those close friends of

Allah about whom Allah has announced, "Verily, over my Bondmen you have no control, save those who follow you." (*Al-Hajr 15:43*)

Having lost the connection with the great pious friends of Allah, they have denied all aspects of knowledge, and despite of claiming to be on the right, have fallen in the satanic traps.

Thus, when the storm of this new-religion, Wahābism, began, it paved a way of creating insulters of the Prophet ﷺ. To close this door and to instil and revive the love of the Prophet ﷺ and the Awliya into the hearts of the Muslims, Imām Ahmad Raza was sent as one of the nightingales of Madina Munawwarah, who began singing the poems in the praise of the Prophet ﷺ. The collection of this poem was formed into a book, *Hadaiq-e-Bakhshish*, (The garden of Generosity). In many gatherings, his poems are read in praise of the Prophet ﷺ by which harmonises the hearts, enlightens the eyes with the light of Imān and revives the souls…

Goonj Goonj Uthe Hai Naghmāt-e-Raza Se Bustan
Kyun Na ho Kin phool Ki Midhat Me Waminqār hai[1].

Raza's lyrical songs echo though every bower
Who not? He sings the best praises of the lovlies flower[2]

The reviver of the religion, Imām Ahmad Raza Quddisa Sirruhu has written many books on Tafsīr, Hadith, Usool al-Hadith, Fan al-Rijāl, Jurisprudence, Usool al-Fiqh, Tasawwuf, Kalam, Logic, History and many more in Arabic, Persian and Urdu. He has written hundreds of books against the innovators of his time and in defence of the religion.

The date of birth of A'la Hadrat رضي الله عنه was extracted by himself from the Holy Qur'ān.

"These are they in whose hearts Allah has inscribed faith and helped them with a spirit from Himself." (58:2)

[1] Imām Ahmed Razā Khān, *Hadāiq-e-Bakhshish*, The book of poetry, (Markaz Ahle Sunnat Barkat-e-Raza, Porbandar, Gujrat, India), vol.1, p. p.122.

[2] Prof. G.D. Qureshi, Imām Ahmad Razā's Religious Poetry, translation of *Hadāiq-e-Bakhshish*, (Razā Academy, Stockport, 1996), Poetry number 54, p. 67.

The date of the demise of Sayyiduna A'la Hadrat رضي الله عنه was actually deduced by himself from the Holy Qur'ān on third of Ramadan 1339 A.H. (four months and twenty days prior to his passing away), "And there shall be passed around them silver vessels and goblets." (76:15)

Many have attained fame and thus lived amongst the people through their works; Imām Ahmad Raza رضي الله عنه is one of them. He and his works have attained such fame that they will always guide thousands of Muslims around the globe.

In 1311 A.H. / 1893 CE, Moulana Karamatullah Khan Sahib of Delhi sent a question to Imām Ahmad Raza رضي الله عنه. The question has about the leader of the innovators, Muhammad Ismā'il Dehlvi (D. 1242 A.H. / 1831 CE.) and his people, who have criticised the reading of Durūd al-Tāj. They say it is *Shirk* [polythiesm] as the words "*Dafi al-Bala wa al-Waba*" and other words have been used to denote the power gifted to the Prophet ﷺ by Allah the All-Powerful. These words penetrate their hearts because according to their satanic beliefs, to call the Prophet as an elder brother, and to call him helpless, powerless and weak is all acceptable. Imām Ahmad Raza رضي الله عنه was asked to answer their false beliefs.

Imām Ahmad Raza رضي الله عنه answered them by writing, *Al-Amnu wa al-'Ulā Li Nā'itī al-Mustafā Bi Dāfi'i al-Balā* (1311 A.H.). He proved the powers of the Prophet of Allah through sixty verses of the Qur'ān and three hundred Ahādīth. This great book was written to prove the power of the Prophet ﷺ and has been unreciprocated for the last 68 years (now 117 years), and those who burn by reading the virtues and authority of the great Beloved of Allah ﷺ have been helpless and could not challenge this book. And through the grace of Allah it will remain the same, "And Allah allows not he guile of betrayers" (Yusuf 12:52).

In this book, the beliefs of the 'people of truth' (*Ahl al-Sunnah wa al-Jama'ah*) have been clarified beautifully. Here the Wahābis are disturbed by the fact that if they would accept the sixty verses of the Qur'ān and the three hundred Ahādīth, then they would have to accept the predecessors as the insulters of the Prophet and the close

friends of Allah Almighty. How then well they accept it when they have kept their predecessors close as "*Arbāban Min Dūnillah*", "gods besides Allah" (Al-Touba 9:31).

If only the ones who give verdicts of Shirk against Muslims understand the concept that their own predecessors are committing polytheism. Are the words of their predecessors above the words of the Qur'ān and the Ahādīth? Is it right to misuse the verses of Qur'ān and Ahādīth and extract false meanings or modify their correct understandings? To overcome all this they have only one choice and that is to throw out the false and fabricated meanings attached to the Holy Qur'ān and the blessed Ahādīth. The order of Allah is,

"If there may arise any difference amongst you, refer it to Allah and His Messenger ﷺ…" (Al-Nisa 4:59)..

If there is controversy between the understanding and the meanings of the Qur'ān and the Ahādīth then one has to resort to the great predecessors as they were all on the truth. The Hadith clearly states, "My Ummah will never congregate on misguidance", which is a great glad tiding to this very Ummah of the Prophet ﷺ.

The Qur'ān says,

"And whosoever opposes the Messenger after the right way has become clear and follows a way other than the way of Muslims, We shall leave him on his own conditions and shall cause him to enter Hell; and what an evil place of returning!" (Al-Nisa 4: 115)

And Allah has also ordered,

"…And follow those who turned to Me repenting." (Luqman 31: 15)

Actually, the Muslims have been ordered to recite the supplication in every prayer,

"Guide us in the straight path. The path of whom You have conferred (your favours upon)." (Al-Fatiha 1:5-6)

However, sadly on the other side, there are few people who have tried to disconnect the general Muslims from the straight path, creating their own groups. From the very first day, they have tried to deceive those "*upon whom You have conferred your favours*" and were delighted when they denied the true virtues and merits of the prophets and the Awliya. Because the insulting words penetrate the hearts of the Muslims and work like a sword, instead of the differences decreasing in the number, we see it actually increasing day by day.

If the difference was to stop at this point then we had a great hope that there will be a decrease, but the problem lies on the fact that they have denied the great virtues and qualities of the Awliya. However, on the other hand have established the same virtues to their own scholars in order to deceive the general Muslims. Because of this deceiving strategy many have fallen into their mischievous trap. It is possible that someone may not accept this fact, thus we are giving below few examples to make them understand the reality.

Example 1

The main person to plant the seed of insult in the lands of Indo-Pak, Ismā'il Dehlvi (D. 1246 A.H. / 1831 CE), explaining his view of the power of the Prophet ﷺ wrote, "He whose name is Muhammad or Ali has no power over anything."[3]

O Muslims! O those who have faith in Allah and His Prophet! Just leave aside the discussions of belief, what sort of language is this? Can one imagine that the person who wrote this is the 'follower' of the Prophet of Mankind ﷺ? Do these words reflect the fact that he has the true love and admiration of the Prophet ﷺ? After that he wrote his belief, "thus from this verse we get to know that if a person believes someone to be his protector, despite believing that he will attain the closeness of Allah through their mediation, then he is a *Mushrik* (polytheist), a liar and ungrateful to Allah"[4]

The same author wrote more upon this:

[3] Taqwiyat al-Imān (strengthening the faith, when in reality is should be Tafwiyat al-Imān, Weakening the faith), Ashraf press, Lahore, p. 82.
[4] Ibid., p. 32.

"… whether one believes that they have attained the power over those actions themselves or it was bestowed to them by Allah, in any case it is *Shirk*"[5]

He also wrote in another place in his unique insulting and abusive style, "When our Lord is Allah then we should only call him in all states of our affairs. Why should we bother about anyone else? For example, if someone becomes a slave to a king, he is bound to approach his king for the fulfilment of all his needs. Not to speak of a shoe-maker or a sweeper, he will not even approach other kings (for his personal needs)."[6]

Recently a *Deobandi* scholar Muhammad Sarfaraz Gakharwi, saving himself from the storming evidences of *Al-Amnu Wa al-'Ula*, wrote a book, "*Dil Ka Suroor*" (The peace of the heart). Trying to instil peace in his fellow colleagues' hearts he wrote, "Some have created controversy at this point that calling the Prophets and the Awliya as *Mukhtar-e-Kul* (having total power over everything) has the meaning that they posses this power through bestowment. To have such quality innately and without any bestowment is the attribute of Allah alone, and to call someone '*Mukhtar-e-kul'* by bestowment is not Shirk. However, this subject has been so confusing that I don't know whether anything in this world is more bewildering."[7]

The same author went further calling the Muslims as infidels:

"The beliefs of the Jews, Christians and the Arab Polytheists were not such that the Priests, clerics, the Prophets (Peace be upon them) and the Awliya possessed the power innately. However, their beliefs were that, let alone the authority over all the affairs; they had been given and bestowed some authority over some minor affairs. Despite all this, the Qur'ān calls them *Mushrik* and infidels.

Now the decision is yours as to what is the state of the Imān of all those who believe that people other than Allah have the authority over all the affairs of this world and the Hereafter. Will they remain

[5] Ibid., p. 22.
[6] Ibid., pp. 50-51.
[7] Dil Ka Suroor, pp. 35-36.

Muslims or not? The Christians only believe in three gods, and they were termed as infidels, but here there is no limit on the number of gods…every Prophet, *Imām*, *Pir* and *Wali*, in the grave or under the dome are made gods."[8]

The sayings of the Wahābis are such. Any Wali or Prophet, even the Beloved Prophet of Allah ﷺ has no authority. If someone believes that they posses such powers by the bestowment of Allah, this is also Shirk. Whosoever believes that they have some authority given by Allah then he as associated partners with Allah. Christians had only believed in three gods and they were classed as infidels; the Muslims of Ahlus Sunnah believe in uncountable gods. Without confronting their views using the Holy Qur'ān and the Ahādīth, we would like to show them what is going on in their own homes so that is becomes a clear proof against them.

"Similarly these great people of high statuses and ranks have been given the permission of interacting in the world ('Alam-e-Misāl aur Shadat'). And they have the right to associate all the things to themselves. Thus, it's permissible for them to say, "Our kingdom is between the Arsh (Throne) and the Farsh (Earth)."[9]

It is the belief of the Muslims that only Allah is higher in rank thereafter the rank of the Prophet ﷺ. The teaching of the Wahābis is that he whose name is Muhammad ﷺ has no authority. If someone believes that he possesses the power given by Allah is also a Mushrik as in this way the person believes the Prophet as god. Now we shall ask them that when the greatest of all creation of Allah, the beloved Prophet of Allah ﷺ does not posses anything in this world, then how can Ismā'il Dehlvi believe his predecessors have the permission to interact into (the affairs) of this world? If you believe in his statements, then it proves that the predecessors of Ismā'il Dehlvi are higher in status than the Prophet ﷺ. The doors which Allah has left them closed for his Beloved ﷺ, has He left them open for the Wahābi scholars?

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[8] Ibid., pp. 37-38.
[9] Sirāt-e-Mustaqīm [translated] p. 234.

If we look at this with fairness and justice, then we have to believe that this is the ‘polytheistic trade’. The trade is such that to believe the Prophets and the Awliya possess power bestowed to them by Allah is Shirk and to believe the same for their own scholars is absolutely correct? Is believing that the Prophet has such status and rank, makes him a god? Think carefully. Who is idol-worshipping under the banner of Tawheed? Isn’t this the same trade of the Jews and the Christians who *“have taken their priests and monks as gods besides Allah”* (*Al-Touba 9:31*) as mentioned in the Qur’ān?

Example 2

Ismā’il Dehlvi wrote about the Prophet’s status, “Nothing happens by the will of the Prophet.”[10]

Whereas the Qur’ān has announced:

“And undoubtedly, soon your Lord shall give you so much that you shall be satisfied.” (Al-Duha, 93: 5)

And in another place Allah says,

“We are seeing the turning of your face towards heaven repeatedly; then We will turn you towards that Qibla which pleases you.” (Al-Baqarah 2:144)

According to Ismā’il Dehlvi, nothing happens by the will of the same Beloved Prophet ﷺ. We ask the modern Wahābi scholars, who are those whose will is effective? The writer of the biography of Sir Sayyid Ahmed, Munshi Muhammad Ja’far Thanisiri writes:

“After praising Allah, he went into prostration and after raising his head from prostration, he congratulated and said, “An unseen voice gave me the glad tiding, ‘At present, We have forgiven you and those with you.’ then a hand emerged from the unseen and placed that Masjid into paradise. At that moment, Sayyid Ahmad said, ‘Whoever is present in the mosque, write their names down on a piece of paper,

[10] Taqwiyat al-Imān, p. 107.

and consider them accepted in the court of Allah like the people of Badr (the companions).'"[11]

This incident took place in 'Mujha'u', now called Fathpur and see how Sayyid Ahmad tries to show his miracle. The same Munshi Thanisiri writes:

"After the Asar Salāh he sat in meditation till Maghrib. Just before Maghrib, he raised his head and said, 'Praise be to Allah that today He has distinguished me from the rest of the Awliya. The Lord said to me, 'Whoever takes pledge (Bai'ah) in your hands will be protected from all misfortunes of this world and the Hereafter, and I will bestow upon them My pleasure and My favours'. (His caliphs and the caliphs of his caliphs are also under this glad tiding). At the time I (Sayyid Ahmad) asked Allah, 'O The Merciful! The Most Generous! Let my fathers and ancestors be amongst those who took my pledge so that they may also be forgiven.'

Many days passed but the supplication was not yet answered. During this time, Sayyid Ahmad came back to his hometown. He cried for days for the acceptance of this Du'ā. Finally, The Merciful accepted his plea and ordered that Sayyid Muhammad (Author of Makhzan-e-Ahmadi) should give his hands to him (for pledge) and he will represent all his forefathers."[12]

[It should be noted that through this incident Allah Almighty talks directly to Sayyid Ahmad, and not in a dream. Isn't this opening the closed door of the Prophethood (Nubuwwah)?]

The Wahābi followers believe that nothing happens by the will of the Prophet ﷺ, but here they believe that Sayyid Ahmad can do a great deal. Isn't this raising the status of their scholars above the status of the Beloved of Allah ﷺ? When there is no one higher in status than the prophet of Allah, except Allah, then isn't this placing their scholars on the rank of the divinity? Isn't this taking them as "gods

[11] Hayat Sayyid Ahmad Shahīd, p. 126.
[12] Ibid., p. 126.

besides Allah" (Al-Touba 9:31). Now listen to a very astonishing incident:

"When it was the time of crowning the queen, at that time Moulana Muhammad Ya'qub was in Delhi and was gone for most of the time. I asked him the reason so he said, 'I was told that wherever I went to that place will prosper and will be inhabited." Thus I kept walking on the barren lands of Delhi and its surroundings so that they become inhabited.'"[13]

Just think for a while, when the feet of these scholars have such effect then why the restriction to the will of the Prophet ﷺ? These people can cause lands to be inhabited by walking there and the Prophet ﷺ has no authority and nothing happens by his will?!

Anyways, read something more thrilling:

"At the time of the *Khilafat* organisation, a Naqshbandi saint came to Deoband. Moulana passed away, so he went to Nanotwi's grave and went into meditation. He stayed in that state for a long time. He then raised his head and said, 'I mentioned Nanotwi Sahib about the strictness of the leader of the '*Khilafat*' organisation. He pointed towards Moulana Mahmood Hasan and said that this Moulana is holding onto the throne of Allah and insisting that the British should leave the country. The reality is such that Moulana's (Nanotwi) spiritual struggle of removing the British and materialistic strive for independence is extraordinary.'"[14]

If a similar incident was to be associated to the Prophets or the Awliya, then the men holding onto the throne of Allah would have cried out the verdicts of Shirk and Kufr. But when it comes to their own scholars, then the same 'Shirk' and 'Kufr' becomes so sweet, actually, so beloved, that the Wahābis have made it part of their Faith.

Read on:

[13] Tadhkira-e-Mashāikh-e-Deoband, p. 175.
[14] Naqsh-e-Hayāt, v. 2, p. 63.

"When I (Muhammad Jalīl, the teacher of Deoband School) was a child I wanted to go to Hazrat (Mahmood Hasan). One day, I knelt down to see inside his house and I saw that all his body parts have been separated. Seeing this I was terrified and told the incident to Sayyid Husain Ahmad Madani. He said to me, 'Remain quiet! There is no need to worry'." [15]

Example 3

Mentioning the authority and power of the Prophets and the Awliya, Ismā'il Dehlvi mentioned the faith of 'Abd al-Wahhab Najdi:

"From this verse we get to know that even at the time of the Prophet ﷺ the infidels knew that no one can be equal to Allah, but they believed their idols as His representatives, thus they were committing infidelity. Thus, whosoever proves any authority to anyone in this world and believes him as His representative is proving his polytheism. He should not make him equal to God and should not make him equal in power."[16]

In order to prove the Muslims as infidels, he affixed false and wrong meaning to the verses of the Holy Qur'ān. Dehlvi Sahib knew that the infidels became infidels by believing their idols as Allah's representatives. Further, he writes disclosing his impiety and immorality the second time:

"…When Allah the All-powerful is present then to call out to these powerless people (i.e. The Prophets and the Awliya) who cannot benefit or harm is just injustice."[17]

Describing the meaning of 'Worship', Moulvi Muhammad Sarfaraz Gakharvi elaborates upon his Imām's aforementioned statement,

"Idol worshipers did not believe in gods of Wajib al-Wujud (whose existence is necessary), nor did they characterise their idols with the Divine attributes, even though they called them as gods. Actually, the

[15] Tadhkira-e-Mashāikh-e-Deoband, p. 175
[16] Taqwiyat al-Imān, p. 63.
[17] Ibid., p. 65.

only reason they worshipped the pictures of their Prophets, pious people, angels and stars was due to the fact that they can reach the Real God through them."[18]

The same author, calling the majority of Ahlus Sunnah wal Jama'ah as polytheists, writes further,

"This is the same belief and deeds of the Bareilvi sect, that just merely attaining the closeness of Allah, they used the servants of Allah as intermediaries"[19]

The idol worshippers worshipped their idols (and regarded them as gods), has Gakharvi sahib regarded the deeds of the Bareilvis as idol-worshipping? Do these people regard the Prophets and the Awliya as gods? If not, and surely they don't, then why does he want to affix white lies and ruin his Hereafter? I don't know in what happiness he wants to call thousands of Muslims as Infidels and misleads other thousands. What benefit will he gain in doing all this? As regards to the statements of Dehlvi Sahib concerning the Prophets and Awliya (calling them helpless and powerless); I wished if only his pen dried up before writing these comments. May Allah protect us from such beliefs…Amīn.

Now readers read what they had to say about Moulvi Ahmad 'Ali:

"Who was he? He was our master, our leader, our guide, our intermediary (*Wasila*) in both worlds (Fi al-Darain), who kept serving the true religion for half a century, sitting in the city of Lahore."[20]

The prophets and the Awliya are helpless, but look at the status of their former teacher of Deoband School, Moulvi Husain Ahmad Tandvi.

"But now, Ah! My Messiah! It seems the Day of Judgement is here. There was only one support of the Ummah, and he left promising to meet us on the Day of Judgement."[21]

[18] Dil Ka Suroor, pp. 26-27.
[19] Ibid., p. 27.
[20] Bīs BareN Musalman, p. 650.

When it now comes to Sheikh al-Islam Number (the name of the book), then it's worth noting the verse the Deobandi wrote in praise of their Sheikh al-Islam:

"Today we are with that perfect generous guardian Sheikh

By whose sight the servants attained kingship."[22]

Meaning, the Prophets and the Awliya cannot benefit nor harm, but this Tandvi gives kingships to his servants using his sight.

Similarly, the teacher of Tandvi Sahib, Mahmood Hasan Deobandi (D. 1339 A.H. / 1920 CE) writes about his spiritual guide, Rashid Ahmad Gangohi (D. 1323 A.H./ 1905 CE):

"Now where shall we take our worldly and religious needs O Lord!

He has gone who was our physical and spiritual Qibla"[23]

If Muhammad Sarfaraz and his colleagues are fair then this is what they call appointing someone other than Allah as god. They are praising their predecessors with such statements that they themselves don't allow for the Beloveds of Allah, the Prophets and the Awliya. This is the same deeds as the Jews and the Christians who have taken "*gods besides Allah*" (*Al-Touba 9:31*). If only they would remove their 'idol-worshipping' from their hearts then they would certainly not call the Muslims as Polytheists.

Example 4

Ismā'il Dehlvi writes as regards to the Prophets of Allah:

"All those close servants of Allah are humans, helpless servants and our elder brothers."[24]

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[21] Sheikh al-Islam Number, p. 48.
[22] Sheikh al-Islam number, p. 154.
[23] Mursiyya Gangohi Sahib, p. 7.
[24] Taqwiyat al-Imān, p.111.

He has described the beloveds of Allah with three different characteristics. Now will see what they have to write and let them judge for themselves. Muhammad Qasim Nanotwi (D. 1297 A.H. / 1879 CE) is praised by the Hakīm-e-Ummat of Deoband, Ashraf 'Ali Thanvi (D. 1362 A.H./ 1943 CE) in the following manner,

"Moulana Rafī`ud Dīn used to say that I stayed in the company of Moulana Nanotwi for 25 years and I have never seen him without *Wudu*. He was more than an ordinary man; he was an angel sent down in a human form."[25]

Have you seen what they have to say? At the end of the day, their task was to show how their own scholars possess characteristics superior than the Prophets. If we look at the second characteristic ("helpless servants"), they have called the close servants of Allah as feeble and weak and what do they think their "*gods besides Allah*" are?

Thus, Qāri Fakhruddīn Giyawi Deobandi writes about Husain Ahmad Sahib:

"Is this (Tandvi Sahib) a human or an angel? No, no, my conscious and heart is not even ready to accept the fact that this fountain of the Divine lights is merely an angel…Then who is he? Is he only a Human? If he is, then we accept, but he is not an ordinary Human, who are seen by the normal naked eyes, who are heard by the ears or by whom the hearts are affected…the more we went deeper to think, the more dumbfounded we became until the anxious heart was held back by the chains of love and affection at a certain point."[26]

The anxious heart of Qāri Sahib which was withheld by the chains of love and affection came to the conclusion that Tandvi sahib had some divine status, but came down to this Earth in a human form. Before we proceed to give you the reference to this point made, I would like to give you three couplets of Qāri Sahib. He wrote:

"Fulfil my needs, let my works be completed O the Provider

[25] Arwāh Thalatha, p. 240.
[26] Nazar-e-Aqīdat, p. 5.

May I not forget your name till the Day of Judgement O Provider" [27]

"You attained the power of removing calamities (Mushkil Kusha'i)

Then why shouldn't my problems be alleviated?"[28]

"How can my thoughts understand your true status?

Thus how can I say who you are and where you are?"[29]

Now dear readers, let us give you the reference of the point we promised. The Deobandi scholars write in praise of Moulvi Husain Ahmad Tandvi:

"Have you ever seen God walk in the streets and the alleyways? Have you ever seen a god come down from his throne of splendour and humble himself in front of the impermanent humans? Have you thought that the Lord of the Worlds (Rab al-'Ālamīn) will ever cover his greatness and live in your houses?"[30]

O Deobandis! What sort of dealing is this? Is this the same *Tawhīd* for which you day and night denigrated the great statuses of the Prophets? Don't you have the slightest fear of Allah in your hearts? Do have shame in front of Prophet ﷺ whose Kalima you read and whom you follow?

When it doesn't take time to elevate the status of their scholars more than that of Almighty Allah, then why should it take long to affix the status of others? If Allah bestows His Grace upon anyone then he may reach the level of *Ghauth*, and above that is the level of Ghaus-e-Azam which is the level of Sayyiduna Sheikh Abdul Qadir Jilanai RadiAllahu Anhu, and after him will be the status of Imām Mahdi 'Ala Nabiyyina Wa 'Alaihis Salām. The Wahābis deny this because of its linguistic meaning, actually a Deobandi scholar Moulvi Ghulam Khan Sahib of Rawalpandi said that Allah Almighty is Ghaus-e-Azam, and wrote Jalla Jalāluhu next to it. However, the close these

[27] Ibid., p. 29.
[28] Ibid., p. 19.
[29] Ibid., p. 23.
[30] Sheikh al-Islam number, p. 59.

doors for the sake of calling the Muslims of Ahlus Sunnah as Mushrik; when it comes to their "gods besides Allah", then they opened their own closed doors and chose the greatest status for the scholars.

Example, the Sheikhul Hind of Deoband, Moulvi Mahmood Hasan writes about Rashid Ahmad Gangohi:

"(You are) Junaid, Shibli and Abu Mas'ud Ansāri the second

Rashid-e-Millat-o-Dīn, Ghaus-e-Azam, Qutb-e-Rabbani"[31]

I don't know whether Ghulam Khan Sahib and his friends write 'Jalla Jalāluhu' next to the words 'Ghaus-e-Azam' in praise of Rashid Ahmad Gangohi?!

Read the status given by the same author…

"He is a Martyr, a Righteous and a Siddiq by the Will of Allah

Whosoever rejects the life of the Sheikh is unwise."[32]

He has elevated Gangohi Sahib to the status of a Siddiq! And with all this, if a person says that the beloved Prophet Muhammad ﷺ "has died and mixed in with the soil", then it doesn't have any effect on his faith, but if someone rejects the life (after death) of Gangohi then he is unwise and imprudent.

Now read how they elevate him more than Sayyiduna Siddiq and Umar RadiAllahu Anhuma…

"He was a Siddiq and Farooq then was it so surprising?

If Martyrdom was to happen, it kissed his feet at the time of Tahajjud"[33]

Not only this, he was given the status that of the beloved Prophets of Allah, Sayyiduna 'Isa and Yusuf Alaihimas Salām…

[31] Mursiyya Gangohi Sahib, p. 4.
[32] Ibid. p. 11.
[33] Ibid., p. 11.

"The messiah of the time reached the heavens leaving everyone behind

Hidden in the grave, O my luck, the moon of Kan'ān (homeland of Yusuf Alaihis Salām)."[34]

In this verse, he was only made similar to the Messiah of the time (Masīha-e-Zaman), Sayyiduna 'Isa and Yusuf Alaihimas Salām, but now see how he has elevated even further than Isa Alaihis Salām:

"He brought back the dead, and did not allow the living die

Look at the Messiah and son of Maryam"[35]

In other words, Prophet 'Isa had only the capability of reviving the dead, but Rashid Ahmad Sahib Gangohi has double the power, both reviving the dead and protecting the living from the valleys of death. He doesn't stop here, read what he wrote more:

"This is what you call acceptance, accepted are such

That his black slaves ('Abīd-e-Sūd) are called Yusuf the Second"[36]

The acceptance of Gangohi Sahib is such that even his very own black slaved have earned the title, 'Yusuf the second'. This is a different point that names such as 'Abd al-Nabi or 'Abd al-Rasool are Shirk in their eyes, but to call, 'The slaves of Gangohi' is not Shirk. Moreover, devastation over devastation, he trembles the hearts of the Muslim:

"Why are the names of the idols on the tongues of the people?

It seems the second founder of Islam has left them"[37]

In other words, when the people of the desires, the slaves of their ego, talk about idol-worshipping, it seems that personalities such the founder of Islam, Prophet Muhammad ﷺ have left this world.

[34] Ibid., p. 6
[35] Mursiyya Gangohi Sahib, p. 6.
[36] Ibid., p. 8.
[37] Ibid., p. 4.

And another interesting point is that the status of Gangohi Sahib is not only like the Prophet of Islam, as they deny the light of the Prophet, whereas they believe Gangohi is an embodiment of light:

"How would the lamp conceal that candle light?

This was the case of the illuminated body resting in a shroud."[38]

Gangohi Sahib was also given such a quality which no one ever had, thus distinguishing him from the rest, it was written:

"Lord is his guardian (Murabbi) and he is of the whole creation

My master, my guide was he the saintly Sheikh" [39]

Meaning, Allah is Lord of the Worlds because He is the guardian of Gangohi Sahib, and Gangohi Sahib is the guardian of the creation. They believe that nothing happens by the will of the Prophet ﷺ as this is what they have been taught by Taqwiyat al-Imān, listen what they had to say about Gangohi Sahib; His order does not stop even if tried, and is like the sword of 'Qaza-e-Mubram' (the fate which cannot be changed):

"It never stopped, never stopped, never stopped, and never stopped

…his order, which was the sword of 'Qaza-e-Mubram' [inevitable fate]."[40]

When he was elevated more than the status of the Best of all creation ﷺ, then only divinity was left. When they gave him such elevation, then why should they stop? Thus they wrote in praise of their Sheikh al-Hind:

"May I gave your grave the resemblance of Mount Toor

Then let me say (Arini) 'let me see' many times due to my insanity".

[38] Ibid., p. 11.
[39] Ibid., p. 12.
[40] Mursiyya Gangohi Sahib, p. 31.

The grave of Gangohi Sahib is not just Noor (Light) but Anwar (Most enlightened), and resembled it with Mount Toor, and Mahmood Hasan Sahib becomes Prophet Musā Alaihis Salām, and regards his Gangohi Pir as god, thus saying, "O Lord! I want to see you." If they elevate their Sheikh from the level of sainthood to divinity, then don't we the sinful Muslims have the right to say something? I say that the issue of authority and power is differed between the scholars of Ahlus Sunnah and the Wahābis by two things

1. The power of the close servants of Allah Almighty
2. the power of the Wahābi scholars

It is their belief that the great Prophets and Awliya have no authority and are helpless, whereas the scholars of Ahlus Sunnah prove their high statuses from the Qur'ān and the Sunnah; that Allah Almighty has given them many powers through His favours upon them.

The second point; they deny the great status of the Prophet ﷺ and affix false meanings to the verses of the Qur'ān in order to prove their points therefore insulting the Messenger of Allah ﷺ. On the other hand, they establish greater statuses than the Messenger ﷺ for their own scholars. Thus their belief of Towhīd has shattered right onto the ground.

Dear readers! Think for a while, the power and authority of the Prophets and the Awliya have been granted to them by Allah Almighty. This is proven by the verses of the Qur'ān and the sayings of the Prophet ﷺ. But can they tell us who gave their scholars such statuses? Allah, according to them, cannot give the Prophets and the Awliya such statuses, then how will He the Almighty give the insulters such statuses? Where have they gained the aforementioned ranks? Only they can answer!

Respected readers! The reviver of the century, Imām Ahmad Raza Khan's رضي الله عنه treatise is in your hands by the name '*Al-Amnu Wa al-'Ula*'. In this book, the authority of the Prophet ﷺ has been proven by 60 verses from the Holy Qur'ān and 300 Ahādīth. If they think that Imām Ahmad Raza has affixed false meaning to these 60 verses and

300 Ahādīth, then why are they ashamed to prove him wrong? The people of Truth never hide from telling the truth.

If only they Wahābis forget making their scholars "gods besides Allah" as this is the reason they have denied the power and authority of great Prophets and Awliya of Allah. They are the living example of "…And Allah led him astray despite his knowledge" *(al-Jathiyyah 45:23)* and "…He who disputes about Allah without having knowledge without any guidance and without any enlightening book" *(Al-Hajj 22:8)*. It is necessary that we give each and everyone his own status, the scholars on the status of the scholars, the Awliya as Awliya, the Prophets and Prophets and Allah as the Lord of all creation. No one has the right to change any of the statuses.

Rabbanā Taqabbal Minnā Innaka Anta al-Samī'u al-'Alīm wa Tub 'Alainā Innaka Anta al-Tawwābu al-Rahīm. Wa SallAllāhu Ta'ālā 'alā Habībihi Muhammadin Wa 'Alā Ālihi wa Sahbihi Ajma'īn.

'Abd al-Hakīm Khan Mujaddidi Mazhari.

Pen name: Akhtar Shajahan Puri (Dar al-Musannifīn, Lahore)

29 Shawwal al-Mukarrram 1395 A.H. 1st November 1975 CE

Bismillāhi al-Rahmān al-Rahīm
Al-hamdu Lillāhi Rabbil `Ālamīn Wa al-Salātu Wa al-Salāmu 'Alā Sayyidil Ambiyā'i Wa al-Mursalīn Wa `Alā `Ālihi Wa Sahbihi Ajma'īn.

الأمن و العلیٰ لناعتي المصطفیٰ بدافع البلاء

Al-Amnu Wa al-'Ulā Li Nā`iti al-Mustafā Bi Dāfi`i al-Balā
(1311 A.H.)
Safety and Greatness for those who describe the Chosen One (Mustafā) as the Eliminator of Difficulty

Question

What do the scholars of religion have to say about the following?

Zaid says that to recite and teach *Durūd al-Tāj* and *Dalā'ilul Khairāt* is *totally Shirk* (polytheism) and *Bid'ah* (an 'Innovation'). Firstly, it is *Shirk* as Durūd al-Tāj contains the line; *Dāfi'ul Balāi Wal Wabā'i Wal Qahti Wal Mardi Wal 'Alam* ("one who repels calamities, epidemics, droughts, ailments and anxieties"), in praise of the Messenger of Allah ﷺ. Secondly, it is Bid'ah as it was written many centuries after the demise of the Prophet ﷺ.

Amr answers back saying that recitation of this Durūd is a means of great blessings and mercies and increases one's love for the Prophet ﷺ. Zaid is ignorant of Arabic. He doesn't understand that the Prophet of Allah ﷺ is the medium of repulsion of difficulties and the one who essentially removes the difficulties is Allah the Almighty.

The line, "The spring grew the crops"[41] is uttered metaphorically by a Mu'min (believer) and meant literally by a Non-believer. Also Allah Almighty Says "Allah does not punish them whilst you are living in

[41] *Mukhtasar al-Ma'ani*, *Ahwāl Isnad al-Khabar*, (Al-Maktaba al-Faruqiyya, Multan), P. 85.

midst of them" [*8:33*] and, "Indeed we have sent you as a Mercy for the whole universe" [*21:107*]. We have two witnesses upon our claim, and didn't the birth of the Prophet ﷺ remove the drought in that year?

Moreover, the saying of Angel Jibra`īl ﷺ in the Qur'ān is, "So that I give you a pure son" [*19:19]*. Thus, according to Zaid, Hadrat Jibra`īl [May Allah forbid], has become a *Mushrik* (polytheist) as he called himself "The Giver (of life)." The answer of Zaid is going to be our answer. In addition, because this Durūd has been prescribed by many great Scholars and Masha'ikh, thus according to Zaid they all have become polytheists. Also Zaid himself cannot be saved from this *Shirk* as he himself regards poison as something 'that kills' and regards medicines as something 'that removes pain and illnesses'.

Hadrat Sheikh Shah Waliullah Muhaddith Dehlvi has titled the Prophet ﷺ as *Dafi'* (Eliminator/Remover) in his poem, *Atyab al-Nagam*. There are many other proofs but there is no room to mention them here.

Also to view this blessed Durūd as *Bid'ah Sayyi'ah* (a Bad Innovation) - because it was written many centuries later- is also a proof of Zaid's ignorance. He himself recites Moulvi Ismā'il's sermons on the Mimbar, which are Sunnah to him, despite written many centuries later, and considers the Durūd written by a true scholar as a 'Bad innovation'. Yes, we also believe that those Durūd prescribed to us by the Messenger of Allah ﷺ are better, but the great *'Ulamā* and *Masha'ikh*, who have written their Durūd through their love and affection, are all [in Zaid's understanding] *Mushrikīn*, polytheists, may Allah forbid! (…*including all those in which there is a mentioning of Ghauth Al-Thaqalain Shiekh Abdul Qadir Jilani and all those written by Sheikh Abdul Haqq Muhaddith Dehlvi in his book Jazb al-Quloob. The Sheikh himself has written a book in respect to this and has included all those Salawāt written by the scholars and Mashā'ikh. The book 'Sharh Safar Al-Sa'adah' has included 36 different Salawāt, some conveyed by the Prophet and the rest are of the Companions and the Tabi'īn).*

Now we ask the scholars of Islam as to whose statement are correct and in accordance with the beliefs and practices of the pious predecessors, is it Zaid or Amr? Please answer in detailed explanation. May Allah Almighty reward you all, Amīn.

(Question posed by Muhammad Karāmat Ali Khan Sāhib the Khalīfa of Hadrat Hāji Imdādullāh Muhājir Makkī on 21st Jumada al-Ākhirah 1311 A.H.)

Answer

Alĥamdulillāhi `Alā Mā 'Allāma, Wa Hadānā Li al-Dīni al-Aqwam, Wa Salaka binā al-Sabīl Al-Aslam, Wa şalla Rabbunā Wa Bāraka Wa Sallama `Alā Daf'i al-Balā`i Wa al-Wabā`i wa al-Qahti Wa al-Maradi Wa al-Alam, Sayyidinā Wa Mawlānā Wa Mālikinā Wa Ma'wānā Muĥammadin Mālik Al-Ardi Wa Riqābi Al-Umam Wa `Alā Ālihi Wa Sahbihi Uli al-Fadli Wa al-Faidi Wa al-`Atā`i Wa al-Jūdi Wa al-Karam. Āmīn

`Abdul Muştafā Ahmad Ridā al-Muĥammadi al-Sunni al-Ĥanafi al-Qādiri al-Barakāti al-Bareilavi [May Allah be pleased with him] the seeker of help through the blessings of his Prophet ﷺ and his family and companions, says;

This answer consists of an introduction, two chapters and a conclusion.

Introduction

"O Muslims! Your Prophet ﷺ has removed from you the calamities of the ignorant people and the coming tribulations."

Zaid's words are of no surprise when we know that the movement of Wahābis is based on preventing the remembrance of the Master of Humans and Jinns, the Beloved Prophet of Allah ﷺ and on eradicating the respect and dignity of the pious servants of Allah from the hearts of the Muslims. *"Wa Saya'lamul Lathīna dhalamū Ayya Munqalabin Yanqalibūn"*, "And now the unjust will soon know as to which side they shall return." (*26:227*)

However, it is surprising that the Muslims of Ahlus Sunnah are paying attention to these filthy words, there are many and will be many who will disturb the Muslims with their filths in this world. Why should a Muslim with a sound faith pay any attention to them? The cure for their diseases is to remain silent and ignore them, and constantly remember the Prophet ﷺ until they (the corrupted) burn in their own fire.

"Qul Mūtū Bi Ghaithikum. Innallāha 'Alīmum bi Thātīs Sudūr", "Say, 'Die in your passion. Allah knows well the thoughts of the hearts.'" (*3:119*)

The beliefs of the Scholars and the Imāms regarding the Honour of the Prophet ﷺ

There is no point in giving them the sayings of the 'Ulamā and the Imāms. They believe that these great scholars deviated from the true path. These great 'Ulamā and great Imāms are the ones who wrote and published this Durūd in their books. The heavens echo and resonate by their books in which they described our Prophet Mustafa ﷺ as the greatest Caliph of Allah Almighty, the helper of those on the lands and the seas, the medium of all blessings, the means of all mercies, the curer of illnesses, the distributor of all bounties and the remover of all calamities.

I have complied many great sayings and statements from Qur'ān and Ahādīth in my book, *Sultanatul Mustafā Fī Malakūt Kullil Warā* (1297 A.H.), by which the faith becomes stronger and increases our certainty.

The leader of the Wahābis call the 'Ulamā of the last 600 years 'Disbelievers' (Kuffar)

The founder of their sect, Sheikh al-Najdi has said that the 'Ulamā of the past 600 years were all disbelievers. This has been mentioned by the great Muhaddith `Allāma Faqīh Shaykhul Islām Zinat al-Masjid al-Harām Sayyidi Ahmad bin Dahlān al-Makkī in his book *al-Durar al-Sunniyyah*.[42]

Also, there is no use to show them the blessed Ahādīth as all the Sahīh books, the Sunan and the Masanīd and Ma'ājīm etc have all been written after the era of the Prophet ﷺ, so according to them, Allah forbid, all the books are innovations and their authors are all innovators!

[42] *Al-Durar al-Suniyyah Fi Radd 'Ala al-Wahābiyyah*, (Maktaba Haqiqah, Dar al-Shaf'a, Istanbul, Turkey), p. 52.

As to the verse of the Holy Qur'ān, Allah has not specified the words, the time and the number in sending the Salawāt (blessings) upon the beloved Prophet of Allah ﷺ:

"O you who believe! Send blessings and salutations upon him (the Prophet ﷺ)." (33:56)

Allāhuma Salli Wa Sallim Wa Bārik 'Alaihi wa 'alā Ālihi wa Sahbihi Ajma'īn, Kullamā Wala'a bithikrihi al-Fā'izūn wa mana'a min Ikthārihil Halikoon

Thus, *Dalāilul Khairat* and *Durūd al-Tāj* all come under the command of this verse. They could not see that these Salawāt have great descriptions of the Prophet ﷺ.

According to the Wahābis, there should be a decrease in the praise of the Prophet ﷺ

Their Imām has said:

"You should praise him like you would praise other people and it should be very concise."[43]

Moreover, one would have to pronounce the blessed name of the Prophet many times in these Salawāt, and their Imām has written that to repeat his name is polytheism. Now do they accept the saying of their Imām or the command of Allah? Yes, if we show them the books of their predecessors and ancestors then probably we will reach somewhere.

According to the Wahābis, Shah Abdul 'Aziz and Shah Waliullah were innovators.

Firstly, as an example, ask them, "O Shameful people! Are the books of the great scholars rejected only because they were written after the time of the Prophet ﷺ? Are their books innovations making their

[43] *Taqwiyat al-Imān*, fifth chapter, Fi Rad al-Ishrak, (Matba' 'alimi, Andrun Lohari Darwaza, Lahore), p. 14.

authors innovators? And does this ruling apply to your predecessors, Shah Abdul`Aziz Sahib, Shah Waliullah and Shah Abdur Rahīm too? Were your scholars present at the time of the Prophet ﷺ? Were their books written in that time? Are all those Salawāt, written in their books, directly mentioned by the Prophet ﷺ? If so, then give us the evidence. If not then why all this racket; calling the books of other scholars as 'Innovations' and remaining silent as regards to these books? Or is it mentioned in the '*unseen revelation*' of Ismā'il that "whatever is permissible for their ancestors is prohibited to others?" *[Their Imām has written very clearly that some, other than the Prophets, receive 'unseen revelations' by which legislative laws (Ahkām) come down. On the one hand, they are the followers of the Prophets and on the other hand, they are themselves the Mujtahidīn. They are the students of the Prophets and at the same time they level themselves with the Prophets, free from sins like the Prophets.*[44] *This same person, who calls his teachers and ancestors the Prophets, calls the 'Ulama, who just because they have increased the Salawāt, 'The Innovators'. May Allah forbid!]*

Secondly, is this ruling only applied to the Salawāt in which the Prophet ﷺ is described as the 'Remover of Calamities', *Dafi'ul Balā*, or does it also apply to 'innovations' of Shah Sahib in his *Qawlul Jamīl*? It is in this book that Shah Sahib, talking about the manners of teachers, spiritual guides, and about the spiritual exercises, has written, "Our good company is linked to the Prophet ﷺ, even though there are no evidences to prove those exercises."[45] (Note how their Imām has clearly called his predecessors as Prophets, people of revelations and Shari'ah and free from sins-Ma'soom. He himself has innovated new things into the religion and became an innovator!)

Even though there is no clear proof from the Ahādīth as regards to the spiritual exercises, but Shah 'Abdul 'Aziz Sahib writes in the footnote, "Similarly, the founders of the Tariqas have initiated the specific Adhkār (Prayers)"[46]. Moulvī Khurram Alī, the author of *Nasihatul Muslimīn* (An Advice to the Muslims) writes under Shah Sahib's

[44] *Sirāt Al-Mustaqīm*, Hub-e-Imāni Kā Dusrā Samra, (Kalam Company, Karachi), p. 65.
[45] *Al-Qawl al-Jamīl*, chapter XI, (H.M.Saīd Company, Karachi), p. 173
[46] Shifā al-'Alīl Ma'a al-Qawl al-Jamīl, chapter IV, (H.M.Saīd Company), p. 51.

statement, "…[Meaning] one should not class these prayers as un-Islamic or bad innovations like some of the dim-witted think."[47]

The Ruling of picturing one's Sheikh

In the same book, *Qawl al-Jamīl*, it has mentioned the method of picturing one's sheikh, which is one of the Sufi practices of Naqshbandiyya Tariqah…

"When the Sheikh is not present then one should picture him with love and respect. The picture will give all the benefits which the presence of a Sheikh gives a person"[48], and quoting from Shah Abdul 'Aziz, it is written in *Shifā'ul 'Alīl*, "It is true that this is the most effective way."[49]

The ruling of necessitating the incantation (*Wazā'if*)

It is written in the *Maktubāt* of Mirzā Mazhar Sahib, *Jān-e-Janā*[50], "One should read the prayer of *Hizb al-Bahr,* the incantation of mornings and evenings and also the *Khatam* of *Hadrat Khwājghān* (May Allah be pleased them) in order to remove difficulties."[51]

Just look at the words of "Mornings and Evenings." These are the same words which '*they*' forbid, thus to them the reviver of the Sunnah of the Prophet has instructed to perform Bid'ah! Actually, it has been written in the same *Maktubat,* as regards to *Khatm al-Mujaddidi*, "After that, one should make the morning *Halaqah* obligatory."[52]

And in another place, "One should be steadfast in performing the morning *Halaqah*."[53]

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[47] Ibid. p.52.
[48] *Al-Qawl al-Jamīl*, sixth chapter, (H.M.Saeed Company, Karachi), pp. 81-82.
[49] *Shifā al-'Alīl Ma'a al-Qawl al-Jamīl* , (H.M. Saeed Company, Karachi), p. 80.
[50] He is called "the one with a purified heart, the one on the path of the Prophet and the reviver of the Sunnah of the Prophet", by Shah Waliullah.
[51] *Kalimat Tayyibat*, Malfuzāt Mazhar Jān Jana, (Mujtaba'i press, Delhi), p. 74.
[52] Ibid. p.42.
[53] Ibid. p.42.

Their Imām (Ismail Dehlvi) is himself an innovator

This Imām wrote in his book, *Sirāt al-Mustaqīm*;

"Many actions, practices and spiritual exercises change due to the time and the circumstances. The great predecessors tried to amend the practices because of the situation of that particular time. It is for this reason that a chapter has been allocated to specify some of the new practices which were initiated because of the change of circumstances."[54]

Where is the justice? Why are these people not classed as innovators? In addition, look at the practice of picturing one's sheikh, which Sheikh Shah Sahib classified as "the closest path." Is this not idol-worshipping according to the rules of *Taqwiyatul Imān* or is it excluded from the '*Ismā'ili*' Shari'ah?

Thirdly, to call the Prophet ﷺ, as *Dafi'ul Balā,* The remover of difficulties, is *Shirk* according to their beliefs:

In their view the whole family of Delhi are Mushrik (polytheists)

Now let us read the ode, written by Hadrat Shāh Waliullāh Sahib. He writes in his poem, *Atyabul Ni'gam…*

"We don't see, but the Prophet ﷺ removes our difficulties…"[55]

Then he said:
"The Prophet ﷺ is the refuge for the sorrowful on the day of Judgement."[56]

He then later wrote:

"At the time of storm of tribulations the Prophet ﷺ is the most beneficial for the people."[57]

[54] In the Introduction of *Sirāt al-Mustaqīm*, (al-Maktaba al-Salafiyya, Lahore), pp.7-8.
[55] *Atyab al-Nagam Fi Madh Sayyid al-'Arab wa al-'Ajam*, under the verse, 'Wa Mutasim al-Makroob Fi Kulli Gamra', (Mujtaba'i press, Delhi), p. 4.
[56] Ibid. p. 4.

Also: *"O the best of creations! The best of all givers and the one whose help is hoped at the time of calamities."*[58]

And then:

> *"You are the one who gives shelter to those who are in difficulties."*[59]

Indeed the Prophet ﷺ is the safeguard from all calamities

The Prophet ﷺ is the protector whenever misfortune befalls and is the best of all givers. In his second poem, *Hamaziyya*, Hadrat Shāh Waliyullāh Dehlvī writes:

"If a beloved follower of the Prophet ﷺ is in distress and grief, then he should, with modestly and sincerely, call out on to the Prophet and seek the help of Prophet in the following words, 'O Messenger of Allah! I seek your mercy on the Day of Judgement. You are indeed my refuge from all calamities. I always turn towards you and ask you for your protection. My hopes are attached to you!'"[60]

The Friends of Allah (Awliyā Allah) are also the removers of difficulties

The same Hadrat Shāh Sahib writes in *Ham`at*, under the discussion of the Nisbat (connection) to Owaysiyya:

"As a result of this connection, one will see them (Awliyā Allah) in his dreams and at the time of difficulties, this group of Awliyā Allah will come and remove his difficulties."[61]

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[57] Ibid. p. 6.
[58] Ibid. p. 22.
[59] Ibid. p. 22.
[60] Ibid. pp. 33-34.
[61] Ham'āt, Ham'a 11, (al-Shah Waliyullah al-Dehlavi Academic, Hyderabad, Pakistan), p. 59.

The Souls of the Awliya Allah can go wherever they want

The student of Hadrat Qādī Thanāullah Pānipati, and the disciple of the aforementioned Mirzā Sahib, writes in, *Tadhkiratul Moutā*, discussing about the souls of the Awliyā Allah:

"Their souls go to the heavens, to the Earth and to the gardens of Jannah. They help their beloveds and friends in this world and in the hereafter, and defeat the enemies."[62]

Attention towards Hadrat Ali RadiAllahu 'Anhu at the time of illnesses

…and what is the meaning of *Dafi'ul Balā*? Mirzā Sahib states:

"I have a special relationship with Hadrat 'Alī KarramAllahu Wajhahu. Whenever I am afflicted with some temporal illness I turn my attention towards Hadrat 'Alī which results in my cure."[63]

The attentiveness of Shiekh Abdul Qādir al-Jilāni RadiAllahu 'Anhu

In addition, the same Mirza Sahib writes:

"Hadrat Ghauth al-Thaqalain pays particular attention towards his disciples. There is not a single Murīd (disciple), on whom Hadrat Ghaus-e-Azam does not pay his attention."64

Look at the words of these statements, particularly the word "Ghaus Al-Thaqalain." Doesn't this word mean 'the helper of Mankind and Jinn'?

The kindness of Khwāja-e-Naqshband RadiAllahu 'Anhu

Moreover, he also writes:

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[62] *Tadhkirat al-Mouta*, (Mujtba'i press, Delhi), p. 41.
[63]*Kalimat Tayyibat*, Malfuzāt Mazhar Jān Jana, (Mujtaba'i press, Delhi), p. 78.
[64] Ibid. p. 83.

… "Similarly Hadrat Khwajā Naqshband pays attention towards his beloveds. The shepherds and the travellers hand over their animals and wealth in protection of Hadrat Khwajā Naqshband whenever they want to go to sleep or if they want to go through the deserts, seeking his unseen help."[65]

Isn't this *Shirk*? Ask your faith how much *Shirk* this is. "The unseen help"… and this is one of the characteristics of Khwāja-e-Naqshband. We hope that you do remember at this point the Hadith, "I seek refuge in the king of this Valley…"[66] and also the verse of the Qur'ān "And that some individuals from among the men used to seek protection of some men among the Jinn." (*72:6*)

Then will you feel the enjoyment of the statements of Mirzā Sahib and Shāh Sahib! Your Ismā'il believed that the spirits, ghosts and Jinns are all on the same level as the Awliyā and the Shuhadā.

The Awliyā interact in this world and remove difficulties even after their death.

Hadrat Sheikh Shāh Abdul 'Azīz, discussing about the state of the souls of Awliyā, writes in his *Tafsīr Azīzī*:

"The Awliya Allah, interact in the world, even after their death. They eliminate difficulties and help the needy. The one who is in grief seeks their help and is successful in reaching their objectives."[67]

Let us consider the interaction of the Awliya Allah after their death, and how different is this is to 'removing the difficulties'?

(Yā 'Alī! Mushkil Kushā! Mushkil Kushā!)

[65] Ibid. p. 83.
[66] *Al-Mu'jam al-Kabīr,* Hadith#4166, (Al-Maktabat al-Faisaliyyah, Beirut), vol. 4, p. 211. Also, *Al-Mustadrak li al-Hākim*, the chapter of *Ma'rifat al-Sahabati*, *Tahrīm bin Fa'ik*, (Dar al-Fikriyya, Beirut), vol. 3, p. 621.
[67] *Tafsīr Fath al-'Aziz*, under the verse 84:18, (Muslim Book Depot, Lāl Kunwa, Dehli), p.206.

The transaction of this world is in the hands of Hadrat 'Alī RadiAllahu 'Anhu

On top of all this, read what is written in *Tohafa-e-Ithnā Ashariyya*:

"The Ummah recognises Hadrat Amīrul Muminīn Hadrat 'Alī RadiAllahu Anhu as the remover of misfortunes and accept his descendants as their spiritual guides. They also believe that the matters of the future are in their hands and thus it is common to find the Muslims giving Fatiha, Durūd, Sadaqah and distribute food with the purpose of sending them the rewards (*Isāl al-Thawab*)."[68] This has been the practice of the great saints of Islam.

What a dilemma! Don't you see how Hadrat Shāh Sahib has called it a consensus of the Ummah! It is no surprise that they will now, as they did to the Rawāfiz, curse the Muslim Ummah. May Allah forbid! Isn't the "matters of the future" part of *Dafi'ul Balā*, which is in the hands of Hadrat 'Alī and the Ahl al-Bait? *SallAllāhu Ta'ālā 'Alā Sayyidihim wa Moulāhum wa 'Alaihim wa Bāraka wa Sallam*

Hadrat Shah Sahib becoming an innovator again?

It is apparent by reading the book, *Intibāh Fi Salāsil Awliyā Allah*, that the praises of Shāh Sahib and the mentioning of his twelve great teachers of Hadith and spiritual guides, (including, Moulānā Abū Tāhir Madanī and his father and teacher Moulānā Ibrāhīm Kurdī and his teacher Maulānā Ahmad Qashāshī, his teacher, Maulānā Ahmad Shanāwī, and the teacher of Shāh Sahib's teacher, Maulana Ahmad Nakhlī etc. Many of Shah Sahib's chains of Ahādīth are from these great scholars), would give permission to their students of the *Jawāhir Khamsa* written by Sheikh Muhammad Gawalyarī 'Alaihir Rahmatul Bārī and especially the prayer of *Saifi*. The incantation of *Jawāhir Khamsa* and *Du'ā al-Saifi* were all written after the time of the Prophet ﷺ. Now is Shāh Sahib not an innovator and aren't his teachers in the same row as Shāh Sahib?

[68] Tohfa-e-Ithnā Ashariyya, chapter seven, (Sahīl Academy, Lahore), p.214.

Hadrat Shāh Sahib's greater Shirk…*Nādi 'Alī*!

And let alone this, it is mentioned in the same *Jawāhir Khamsa*, "One should read *Nādi 'Alī* seven, three times or once daily. The words are, "*Nādi Aliyyam Math'haral 'Ajā'ib, Tajidhu 'Awnal Laka fin Nawa'ib Kullu Hammin wa Ghammin Sayanjali, Biwilāyaīika Yā 'Alī Yā 'Alī Yā 'Alī.*"[69] (Call Hadrat 'Alī, the one who shows wonders, you will find him your protector at the time of calamities. All the calamities fade away due to your sainthood O 'Alī! O 'Alī! O 'Alī!).

Hadrat 'Alī RadiAllahu 'Anhu is the helper at the time of distress

In other words, "You will find Hadrat 'Alī as your helper when you are in distress. All misfortunes, sorrows and stress are removed through the sainthood (*Wilāyah*) of Hadrat 'Alī…Yā 'Alī! Yā 'Alī! Yā 'Alī!"

Now let us see the faces of those 'Anti-polytheists'! If one wants to read more then he should refer to my books, *Anhār al-Anwār min Yammi Salāt al-Asrār*[70], *Hayāt al-Mawāt fi bayāni Simā'i al-Amwāt*[71] and *Anwār al-Intibāh Fi Halli Nidā'i Yā RasūlAllah* ﷺ[72].

The great Imāms of this family have exasperated them even more. All praises to Allah!

Aren't these great Imāms Mushrik, without Imān and worthy of punishment of Allah?! Or have they been excluded from the Verses and Ahādīth of *Taqwiyatul Imān* whereas the rest of the scholars of Ahlus Sunnah wal Jama'ah are polytheists and innovators?! May Allah give us the true understanding…Amīn!

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[69] Urdu Translation of Jawajir Khamsa, Muhammad Baig Naqshbandi, (Dar al-Isha'at, Karachi), p. 282 and 453.
[70] This book has been published in Fatawa-e-Radawiyya, (Raza Foundation, Jami'a Nizamiya Razawiyya, Lahore), vol. 7, p. 569.

[71] Ibid. vol. 9, p. 675.

[72] Ibid. vol. 29, p. 549.

An Important point: The sect of the Wahābis call the Prophets, the Angels, and to a certain extent, they call Allah the Almighty Mushrik, May Allah forbid!

The subject of Bid'ah has been discussed very intensely by many of our scholars,. Among them is my blessed father, *Khātamul Muhaqqiqīn, Sayyindunā Maulānā Naqi 'Ali Khān Alaihir Rehmah* in his renowned book, *Usool al-Rashād li Qam'i Mabānil Fasād* and also in my book, *Iqāmatul Qiyāmah 'alā Tā`anil Qiyām li Nabiyyi Tihāmah*[73]. In addition, I have also mentioned the 'new discoveries' and 'inventions' of this family (Hadrat Shah Waliullah Sahib Dehlvi Alaihir Rehmah) in my book, *Munīrul 'Ain fi Hukmi Taqbīl al-Ibhāmain*[74]. Also, the subject of the Prophet ﷺ being the remover of all calamities, problems, misfortunes and sorrows have been mentioned through many Ahādīth which are well known. It is not possible to gather all those Ahādīth here. Those who want to know more about this should refer to the books written on the biography of the Prophet ﷺ and upon his miracles etc.

I will now highlight a crucial point which will - In sha Allah - eradicate all the 'anti-polytheism' of the Wahābis.

Dear Muslims! Do you know why they regard the word '*Dāfi'ul Balā*' as *Shirk* and any other related words? It is because of one of the hidden illnesses they have which is not apparent to the common Muslims. According to these 'old deceivers and new philosophers', *Shirk* (polytheism) is part of the general matters. According to their new ideology, no one on this Earth is free from it. Up to the extent, May Allah forbid, the Prophets '*Alaihimuss Salātu Wa Salām*, the Angels including Allah Almighty and the Prophet ﷺ are not free from this! It is for this reason that their Imām has in many instances made up his own Masā'il (laws), the filth of which reaches this level (of calling Allah Almighty Mushrik). One can find these examples in the sixth volume of my collection of Fatawas, *Al-`Atāyā al-Nabawiyya Fi al-Fatāwā al-Razawiyya,* titled as *"Al-Bāriqat al-Shāriqah `Ala Māriqati*

[73] Ibid. vol. 26, p. 495.

[74] Ibid. vol. 5, p.429 and also available in English.

al-Mushārikah", thus there is no need to mention it again. These people are the followers of that Imām-"We are following their footsteps" (*43:23*) - and thus following the same path, they are also fuming with the fire of *Shirk*. If you cannot grasp this concisely then I will explain in length. Allah Willing.

A useful study in understanding Isnad (relationship)

Nisbah (Relationship) or *Isnad* are of two types. One where it is characterised literally (*Haqiqatan*) and secondly when it is characterised metaphorically (*Majāzan*). Like for example, we say that the river is flowing or that the person sat on the ship is moving, but in reality the water or the ship is moving and not the river nor the person.

Then Literal (*Haqiqat*) is of two types (1) Personal or Innate (*Dhātī*), that which is not given by someone, and (2) Bestowed (*'Atā'ī*), when someone else characterises him literally, whether or not the former is described by that characteristic like *Wasata Bi al-Thabut* or not like *Wasata Bi al-Ithbat*. All these types of relationships are familiar, used in all faiths, nations, and even in the Qur'ān and the Hadith, for example to call a learned man 'A scholar'.

The difference between *Dhātī* (Innate) and 'Atā'ī (Bestowed)

In many places of the Qur'ān it states "The people of knowledge" or "the scholars of Bani Isra'il" and the word '`Alīm' is used to describe the Prophets (Peace be upon them all). This is bestowment is literally (*Haqiqatan).* In other words by the grace of Allah, they are characterised with 'Ilm (knowledge) in real terms. On the other hand Allah Almighty has described himself as the "'Alīm", The Knower. This is innate *Haqiqatan* that He is 'The Knower' without anyone else giving Him this attribute.

That person is very ignorant who does not differentiate between the two. The issues debated by the Wahābis [like seeking help (of the pious), the knowledge of the unseen, calling out (to the pious) and

hearing (from far)], are based upon not differentiating the two. This servant of Allah (author) intends to write a book upon this subject in which many verses of the Qur'ān and many Ahādīth will be written to prove against the concepts of the Wahābis and there will be a detailed discussion of Isnād. InshāAllah by the grace of Allah Almighty, with all this it will be proved that the Prophet, the giver of peace and happiness, the remover of calamities and evils, the intercessor on the Day of Judgement is *Dafi'ul Bala* by *Haqīqī 'Atā'ī*, Literal Bestowment . If one is not satisfied then he should read my booklet, "*Sultanat al-Mustafā fi Malakut Kull al-Warā*", by which the gardens of faith will flourish and will see the flowers of both Imān and certainty blossoming.

The meaning of *Shirk* cannot even come into the minds of the Muslims!

May Allah protect us that the meaning 'other than Allah' comes into the mind of any Muslim. The great Imām, 'Allāma Sayyidi Taqiyul Millati wa al-Dīn 'Ali bin Abdul Kāfi Quddisa Sirruhu al-Mulki (there is no doubt about his eminence and status, to the point that Miyā Nazīr Husain Dehlvi has described him as the Imām and the Mujtahid) writes in his book, *Mustatāb Shifā' al-Saqām* Sharif: "The meaning of seeking help of Prophet ﷺ is not that he is the creator and an independent achiever of things. This meaning does not even come into the mind of any ordinary Muslim. To prevent Muslims to seek the help of the Prophet is creating turmoil into the religion and drifting the Muslims into chaos."[75] (You have said the truth O my Master! May Allah Almighty reward you on behalf of Islam and the Muslims, Amīn!)

I say that let alone the subject of being the 'Remover of calamities' or 'Seeking help' etc, the mere existence of the creation of Allah is not *Dhātī* (independent). Then the Wahābis are with us in calling the world as 'Existing'. Did this world come into existence independently? On the other hand, do they deny beliefs like that of the facists who say that *Haqiqatul Ashyā'i Thābitun, "The reality of the*

[75] *Shifa al-Siqām,* Chapter VIII on Tawassul and Istigatha, (Maktaba Nooriya Razawiya, Faisalabad), p. 175.

things is established"? If not then what is all this cruelty when we say such idioms daily? Isn't it Harām to think evil of any Muslim? Aren't the Verses of the Qur'ān and the Ahādīth clear in this issue? Actually if one sees it with justice then this is more than a suspicion. How can one think like this about a Muslim? The faith of a Muslim is enough for us to understand what he means (*as it is apparent who is intelligent and religious*).

It is written in Fatāwā Khairiyya in the chapter of Imān:

"It was asked about a man who swore that he will not enter the house until '*Dahar*' (time) does not allow him. He then later entered the house. Has he broken his promise or not?"

The answer is that he has not broken his promise. "The statement of his is used metaphorically (*Majazan*), as a person who believes in Allah has said it (so *Shirk* is not possible to occur from him). When he entered the house then he has entered with the permission by the Lord of *Dahar* (time) thus he has not broken his promise."[76]

Therefore, it is not only a rude suspicion but it is a great accusation too. Moreover, this accusation is on a Muslim and the accusation is of *Kufr* (infidelity). Will they not give accounts of their deeds on the Day of Judgement? Will they not be judged? Will the kalima, *Lā Ilāha IllAllāh* not come to them in opposition? Prepare the answers… "And indeed the oppressors will soon realise where they will have to go." (*Shura 26:227*).

There are only two possibilities of considering *Daf'ul Bala* as *Shirk*. Whichever meaning one would take will reach the position of calling Allah and His Messenger Mushrik!

One of the two meanings is certain; the meaning of the *Isnād* (relationship) of that which is other than the Dhātī (Innate). Now whosoever calls this *Shirk* then we can think of only two possibilities; they are labelling it Shirk due to the relationship or because of the statement. Thus in the first instance it is *Shirk* to characterise anyone

[76] *Al-Fatawa al-Khairiyya,* the chapter of Imān, (Dar al-Ma'rifa, Beirut), vol. 1, p. 81.

other than Allah Almighty with this relationship, even if it is used metaphorically. (That is why it has been said that) in this scenario, the Prophet ﷺ is not even the reason, or the medium of removing the *Balā* (calamities), as to do so is considered to be as *Shirk*. In the second instance-to describe someone else-is only specific to Allah Almighty. It is *Shirk* to believe it to anyone other than Allah Almighty, even though if it is an Isnad (relationship) of that which is other than the Dhātī (*Innate*).[77]

It is not *Shirk* to believe that one possesses some authority and power by the bestowment of Allah the Almighty

[77] To understand this we need to understand the fundamental *Usool*. Those who study the *Qur'ān* and the Sunnah know very well that they use *Haqiqat* and *Majaz* in many places. Keeping this in mind, Sheikh Imam Ahmad Rada Rahmatullahi 'Alaihi is illustrating the fact that *Nisbat* or *Isnad* (relationship) is of two types:

1. *Haqiqi* (literally) that something is being characterised literally. For example, we say that that, "water is flowing." Thus the Relationship of 'Flowing' to water is in literal terms and not figuratively.
2. *Majazi* (Metaphorically) is when the characteristic is related to a thing figuratively because of some sort of connection. We say, "The river is flowing." Thus the relationship of "Flowing" to the river is figuratively/metaphorically. Because the river has the connection with water, as it is the place of the water, thus we said that the 'River is flowing'.

Then *Haqiqat* is of two types:

1. *Dhātī* (intrinsic/innate) that a thing/person is characterised with an attribute without anyone giving it to it/him.
2. *'Ata`i* (bestowed) that something /someone else characterised it/him literally even though the first person is also characterised with that particular attribute. (Like the turning of the key because of the turning of the hand. Both the hand and the key are characterised by the attribute of movement, but the key was bestowed this attribute from the hand.) Or the second thing/person is not characterised by that particular attribute. (Like the flowing river, that flowing is not attributed to the river literally, even though it has been given this attribute by water).

After this introduction one should note that when a Muslim says that the Beloved Prophet ﷺ is *Dafi'ul Bala*, then the meaning is not *Haqiqi Dhātī* (innate literally) as this is only for Allah alone. Thus it means that this attribute (*Dafi'ul Bala*) is *Haqiqi Ata`i* (literall bestowment). Then if someone calls this *Shirk* then there are only two possibilities.

1. Through the relationship; to attribute someone else with this attribute is *Shirk* whether it is *Dhātī* intrinsically or *Majazi* metaphorically. The meaning of this is that any particular attribute is specific (*Khās*) to Allah and to attribute this attribute to someone else, even by bestowment, is *Shirk*. E.g. the attribute of *Wahdaniyyat* (The Oneness). This attribute is such that no one can be attributed by this besides Allah. Thus, if someone attributed this to someone else, whether metaphorically or through bestowment, the person will be a *Mushrik*. However to be *Dafi''ul Bala* in not among such attributes that to believe it to someone else will be classed as *Shirk* (as there are many verses and Ahādīth pertaining to the fact that Angels and Prophets, companions, the Awliya etc are all characterised by this attribute), thus to believe the Prophet ﷺ as *Daf'ul Bala* is not *Shirk*.
2. The attribute is such that Allah has made His servants the reflection of this attribute but to utter it is not allowed (because we use it only for Allah). Like *Azza wa Jal* (The Most Esteem and Revered). This attribute is true to the Prophet ﷺ *Haqiqatan* (literally), as he is the most esteem from all the creation of Allah. But we will not say "the Prophet *Azza Wa Jal*…" because these words are used exclusively for Allah *Azza Wa Jal*. However, the word *Dafi'ul Bala* is not such. Thus to use this word for the Prophet ﷺ intrinsically, is allowed and permissible.

If a person has an intellect then as soon as he understands the differences between Dhātī and ''Atā'ī then this would finish off the subject of polytheism. So what is the meaning of that *Shirk* which is due to the bestowment of Allah?! Yes indeed that tyrant, who wearing blinds over his eyes, wrote… "Whether one believes that it is due to Dhātī (Innate) or was given to him by Allah are all classed as *Shirk*" [78]

What can be said to such an insane person? The Sifat of Allah (the Attributes of Allah) are not given by bestowment of Allah. Thus, when the bestowment of Allah is not the attributes of Allah then to establish this bestowment is not the attributes of Allah at all. Actually, this bestowment is the attribute of that who is the servant. As bestowment only occurs when one is a servant. Therefore, the bestowment is the attribute of a servant and not, may Allah forbid, of Allah Almighty. This is enough to slash all the 'polytheism' of the Wahābis. But because I wrote in the beginning that their 'Law' classes Allah and his beloved Prophet ﷺ as Mushrik too… now take this point which I have just mentioned… there are only two possibilities. Whichever one you take it will end you up calling Allah and his Beloved Prophet ﷺ as Mushrik…May Allah forbid…Ameen!

[78] *Taqwiyat al-Imān,* Chapter one, ('Alimi press, Lahore), p. 7.

Chapter I

(Six verses of the holy Qur'ān, sixty Ahādīth making it Sixty-six proofs for the first reason)

Part I

(The verses of the Holy Qur'ān)

Verse 1:

"And Allah is not the one to punish them while (O beloved Prophet) you are in their midst" (al-Anfal 8:33)

SubhanAllah! The Prophet ﷺ is also *Dafi'ul Bala* (remover of the calamities) for the Kuffar (non-believers). Indeed, he is the most kind and merciful for the Muslims.

Verse 2:

"And We have not send you but a mercy for all the worlds" (al-Anbiya 21:107)

It is clear that mercy is a means of the elimination of calamities and difficulties.

Allah can forgive anyhow but He says that if you want your forgiveness to be accepted then come to His beloved Prophet ﷺ

Verse 3:

"And if when they do injustice unto their souls, then, (O beloved!), they should come to you and beg forgiveness of Allah and the Messenger should intercede for them; then surely they would find Allah Most Relenting, Merciful." (al-Nisa 4:64)

This verse clearly shows that coming to the presence of the Prophet ﷺ is the means of forgiveness of sins and hindering the punishment.

Actually, this verse is yet another punishment upon the "ill-hearted", because if Allah wanted He could forgive anyway, but He says that if they want their forgiveness to be accepted then they should come to His beloved Prophet ﷺ. All praise to Allah, Lord of the worlds!

Verse 4:

"And if Allah had not removed some men by means of others, then necessarily the cloisters and churches and synagogues and mosques wherein the name of Allah is mentioned often, would have been pulled down."(al-Hajj 22:40)

This shows that the Muslim fighters are means of *Daf' al-Balā,* removal of calamities.

Many verses and Ahādīth illustrate to us that the pious eradicate the calamities

Verse 5:

"And if Allah would not repel some of them by some others among the people, the necessarily the Earth would have been ruined, but Allah is Munificent to the entire world" (al-Baqarah 2:251)

Great Mufassirun (commentators) have said that because of the general Muslims, Allah removes calamities from the non-believers and due to the righteous, He removes calamities from the sinful.

Verse 6:

"And if it had not been for certain believing men and some believing women whom you knew not that you might have trampled them, and there befall you any harm from them unknowingly, We would have permitted you to fight. This protection of theirs is for that Allah may admit into His mercy whom He pleases. If they had been separated, indeed, we would have punished the infidels among them with a painful punishment." (al-Fath 48:25)

This incident took place before the conquest of Makka. When the Prophet ﷺ went to Makka with the intention of performing Umrah,

the infidels prevented him and his companions from entering the blessed city. They decided on some sort of an agreement. This seemed a great loss for Muslims, but in reality, it was to be a great victory for them. It is for this reason, Allah said, "Undoubtedly, We have granted you a clear victory" (*al-Fath 48:1*).

Allah reassured the Muslims by revealing this verse of the Qur'ān that there are much wisdom behind as to why they are prevented from entering this great city of Makka. There are many Muslim men and women in this city about whom you have no knowledge, if you would have entered the city in rage and violently then the Muslims of Makka would have also been harmed. In addition, there are many infidels in this great city and by the mercy of Allah, they will accept Islam later on…and thus attacking them was not intended. Because of all these reasons, the punishment on the infidels was halted. If all these infidels had dispersed then they would have been punished. How clearer can it be?!...Because of the Muslims, the calamities of the infidels are halted!

Part 2

(In the Ahādīth)

Hadith 1:

Allah the Almighty says, "I intend to punish the people of the Earth. However, when I see those who come to My house (the Mosques), the ones who love each other for my sake and those who seek my forgiveness during the latter part of the night, I halt their punishment." [79](*Imām Baihaqi narrates in Shu'b al-Imān that Anas bin Mālik RadiAllahu anhu narrated from the Prophet ﷺ who has said…till the end of the Hadith*)

Hadith 2:

The Prophet ﷺ has said; "If it was not because of those who pray their Salah, milk-feeding infants and grazing animals, the punishment of Allah would have come upon you severely, correcting you."[80] (*Imām Tabrāni writes in al-Kabīr, Imām Baihaqi in his Sunan, narrating from Masafi' al-Dailami RadiAllahu anhu*).

Hadith 3:

The Prophet ﷺ has said; "Surely Allah eliminates calamities from the neighbouring hundred houses of the pious Muslims." ibn 'Umar RadiAllahu Anhu then recited the verse; "And if Allah would not repel some of them by some others among the people, then necessarily the Earth would have been ruined, but Allah is Munificent to the entire world" (*al-Baqarah 2:251*).[81] *(Imām Tabrāni narrates in his al-Kabīr and 'Abdullah bin Ahmad and then Imām Baghawi in Ma`ālim).*

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[79] *Shu'ab al-Imān,* Hadith# 9051, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 6, p. 500.
Kanz al-'Ummāl, Hadith# 20343, (Muassas al-Risala, Beirut), vol. 7, p. 579.

[80] Al-Sunan al-Kubrā Li al-Baihaqi, the book of of Salat al-Istisqa, chapter on Istihbab al-Khuruj, (Majlis Da'irat al-M`ārif al-Uthmāniyya), vol. 3, p. 345.
Al-Mu'jam al-Kabīr, Hadith# 785, (Al-maktabat al-Faisaliyya, Beirut), vol. 22, p. 309.

[81] M`ālim al-Tanzīl (Tafsīr al-Baghawi), under verse 2:251, (Dar al-Kutub al-'ilmiyya, Beirut), vol. 1, p. 177.

Hadith 4:

The Prophet ﷺ has said; "Whosoever asks forgiveness on behalf of the Muslim men and women twenty seven times a day, he will become among those whose prayers are accepted and by whom the people of the Earth get their sustenance." [82] *(Imām Tabrāni in al-Kabīr narrated from Abu Darda' RadiAllahu anhu through a good chain).*

Hadith 5:

The Prophet ﷺ has said, "Do you get sustenance through someone else other than your guests?"[83] In other words, "You get your sustenance due to your guests." *(Narrated by Imām Bukhāri from Sa'ad ibn Abi Waqas RadiAllahu Anhu).*

Hadith 6:

The Messenger of Allah ﷺ has said; "Indeed Allah supports a nation because of their weak."[84] *(Imām Harith in his Musnad narrates from ibn 'Abbās RadiAllahu anhuma).*

Hadith 7:

There were two brothers at the time of the Prophet ﷺ. One would go out and work whilst the other would stay with the Prophet ﷺ and would serve him. The first brother complained about this, to which the Prophet ﷺ said, "Perhaps you are getting your sustenance because of your brother."[85] *(Imām Tirmidhi, and Hakim has said it is a sound hadith, narrates from Anas RadiAllahu Anhu).*

Al-Targhīb wa al-Tarhīb with reference to al-Tabrani, the chapter of Man Atha al-Jār, Hadith#39, (Mustafa al-Bābi, Egypt), vol. 3, p. 363.
Al-Dur al-Manthūr, under verse 2:251, (Dar Ihya al-Turath al-'Arabi, Beirut), vol. 1, p. 726.

[82] Kanz al-'Ummāl, Hadith# 20343, (Muassas al-Risala, Beirut), vol.1, p. 476.

[83] Sahih al-Bukhāri, the book on Jihad, chapter on Man Ista'ana bi al-Du'afā, (Qadimi Kutub Khana, Karachi), vol.1, p.405.

[84] Kanz al-'Ummāl, Hadith# 10882, (Muassas al-Risala, Beirut), vol. 4, p. 357.
Al-Jami' al-Sagīr, Hadith# 510, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 1, p.154.

[85] Sunan al-Tirmidhi, the book on Zuhd, Hadith#2352, (Dar al-Fikr, Beirut), vol. 4, p. 154.

Hadith 8:

The Beloved Prophet of Allah ﷺ has said; "The *Abdal* in my ummah are thirty. Because of them the Earth is firm, the rain falls and you gain victory."[86] *(Imām Tabrāni in al-Kabīr narrated from 'Ubadah RadiAllahu anhu).*

Hadith 9:

The Prophet ﷺ has said; "The *Abdal* are in *Sham* (Syria) and they are forty in total. When one of them passes away, Allah replaces him with another. Due to them the rain falls, the enemies are defeated and the punishment of Allah is turned away from the people of *Sham*."[87] *(Ahmad narrates from Ali RadiAllahu Anhu through good-Hasan chain).*

In another narration *(narrated from ibn 'Asākir RadiAllahu anhu)*, "…because of them the calamities and droughts don't befall upon the people of the Earth."[88]

Hadith 10:

The Prophet ﷺ has said; "The *Abdal* are in *Sham* (Syria). By their grace the people become victorious and are provided with sustenance." [89] *(Imām Tabrāni in al-Kabīr narrates from 'Auf bin Mālik, and in al-Awsat narrates from `Ali RadiAllahu Anhuma, both through a good-Hasan chain).*

Hadith 11:

Al-Mustadrak li al-Hākim, the book on Al-'Ilm, the sermon of the Prophet ﷺ in Hajjat al-Wada', (Dar al-Fikr, Beirut), vol.1, p. 94.

[86] Kanz al-'Ummāl, with reference to Ubadah al-Samit, Hadith# 345923, (Muassas al-Risala, Beirut), vol.12, p. 186
Majma' al-Zawa'id, the chapter on Ma Ja'a fi al-Abdāl, (Dar al-Kitab, Beirut), vol. 10, p.63.
Al-Jami' al-Sagīr, with reference to Al-Tabrani who narrated from Ubadah bin al-Samit, Hadith# 3033, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 1, p.186.

[87] Musnad Ahmad bin Hanbal, Narrating from Ali RadiAllahu Anhu, (al-Maktab al-Islami, Beirut), vol.1, p. 112.

[88] Tarīkh Dimashq al-Kabīr, the chapter on Ma Ja'a Anna Bi al-Sham Yakoon al-Abdal, (Dar Ihya al-Turath al-'Arabi, Beirut), vol. 1, p.213.

[89] Al-Mu'jam al-Kabīr, with reference to 'Auf bin Mālik, Hadith# 120, (Al-Maktabat al-Faisaliyya, Beirut), vol. 18, p. 65.

The Prophet of Allah ﷺ has said; "The Earth is never empty of the forty Awliya who are the manifestation of Prophet Ibrahīm Alaihis Salām. Through them, the rain falls and through them you gain victory."[90] (*Imām Tabrāni in al-Awsat narrates from Anas RadiAllahu Anhu through a good-Hasan chain).*

Hadith 12:

The Prophet of Allah ﷺ has said; "There will always be thirty people resembling Prophet Ibrahīm Alaihis Salām in virtue. Because of their grace your prayers will be answered. It is through their blessings that the rain falls and that you receive your sustenance."[91] *(Ibn Hibbān in his Tarikh narrates from Abu Hurairah RadiAllahu anhu).*

Hadith 13:

The Prophet ﷺ has said; "There will always be forty men from my nation whose hearts will be upon the heart of Prophet Ibrahīm Alaihis Salām. Allah Ta'ala removes the calamities from this Earth because of their grace. They are titled as '*Abdal*'."[92] *(Abu Nu'aym in al-Hilya narrates from Abdullah bin Mas'ud RadiAllahu Anhu).*

The Earth is guarded because of the Awliya Allah

Hadith 14:

The Messenger of Allah ﷺ has said; "There will always be forty men on this Earth till the Day of Judgement by whom Allah protects this Earth. When one of them passes away Allah appoints another person

[90] Al-Mu'jam al-Awsat, Hadith# 4113, (Maktaba al-Ma`arif, Riyadh), vol. 5, p. 65.
Kanz al-'Ummāl, Hadith# 34603, (Muassas al-Risala, Beirut), vol.12, p. 188.

[91] Kanz al-'Ummāl, with reference to Hub Fi Tarīkhi narrated by Abu Hurairah, Hadith# 34602, (Muassas al-Risala, Beirut), vol.12, p. 187.

[92] Hilya al-Awliya, the biography of Zaid bin Wahab 263, (Dar al-Kitab al-'Arabi, Beirut), vol. 4, p. 173.
Kanz al-'Ummāl, with reference to Tabrani from ibn Mas'ud, Hadith# 34612, (Muassas al-Risala, Beirut), vol.12, p. 190.

in his place and they reside all over the Earth."[93] *(Al-Khallal narrates from ibn 'Umar RadiAllahu anhuma).*

Hadith 15:

The beloved Prophet of Allah ﷺ has said; "Verily there are three hundred Awliya (friends) of Allah chosen from the whole mankind whose hearts are upon the heart of Prophet Adam Alaihis Salām. Forty are those whose hearts are upon the heart of Prophet Musā Alaihis Salām. Seven are those whose hearts are upon the heart of Prophet Ibrahīm Alaihis salām. The hearts of five are attached to the heart of Angel Jibra`īl, three are attached to the hearts of Mika'il and one is he whose heart is upon the heart of Israfil Alaihimus Salām. When a Wali passes away, one of the three replaces him. When one of the three passes away then one of the five takes his place. One of the seven takes over the place of one of the five, one of the forty replaces the seven, one of three hundred occupy the place of one of the forty, and an ordinary Muslim is appointed to take over the place of one of the three hundred. Through the blessings of these three hundred and sixty five, the transactions of life and death, falling of the rain, growth of vegetation and the removal of calamities takes place."[94] (*Abu Nu'aym in al-Hilya and ibn 'Asākir narrate from Abdullah bin Mas'ud RadiAllahu Anhu).*

Hadith 16:

The Prophet ﷺ has said; "There are three types of people who read the Qur'ān." (After mentioning one who read for the worldly goods, the second who reads but does not act upon what he has read then the Prophet said). "The third is he who reads the Holy Qur'ān and cured the illnesses of his heart by its medicine. He thus spent his nights in wakefulness (worshipping Allah) and spent his days in thirst (by fasting) and stood in the Mosque reciting the Qur'ān; and wearing

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[93] Kanz al-'Ummāl, with reference to Khilāl from ibn 'Umar, Hadith# 34614, (Muassas al-Risala, Beirut), vol.12, p. 191.

[94] Hilya al-Awliya, introduction of the book, (Dar al-Kitab al-'Arabi, Beirut), vol. 1, p. 9.
Tarīkh Dimashq al-Kabīr, the chapter on Ma Ja'a Anna Bi al-Sham Yakoon al-Abdal, (Dar Ihya al-Turath al-'Arabi, Beirut), vol. 1, p.223.

hats of asceticism, read the Qur'ān softly and cried. These are such people by whom Allah removes the calamities. In addition, He brings forth wealth, money and possessions from the hands of the infidels and showers rain from the skies. I swear by Allah! These sorts of *Qurra* of the Qur'ān are more successful than (those who posses) red sulphur."[95] *(Ibn Hibbān in his al-Duáfā, Abu Nasr al-Sijziyyu in al-Ibana and Dailami narrate from Buraidah RadiAllahu anhu. Imām Baihaqi in Shu'b al-Imān narrates from al-Hasan al-Basari RadiAllahu Anhu).*

Hadith 17:

The Prophet ﷺ once said; "Indeed the stars are the protectors of the skies when they will disappear then that will come which was promised, (meaning the skies will be torn apart). I am the protector of my companions. When I will leave then that will come which was promised, (i.e. disputes). My companions are the protectors of my Ummah. When they will leave, then that will come which was promised to come, (lies, false religions and intermingling with the infidels").[96] *(Ahmad and Muslim narrate from Abu Musā al-Ash'ari RadiAllahu anhu).*

Hadith 18 and 19:

The Prophet ﷺ has said; "The stars are the protectors of those in the skies and my family are the protectors of those who reside on the Earth." *(Abu Ya'lā in his Musnad narrates from Salma ibn al-Akwa' RadiAllahu Anhu through a good-Hasan chain. Hakim narrates in his Mustadrak and said it is a sound hadith and Tu'aqqib authenticiated the narration of ibn 'Abbās RadiAllahu Anhuma and his words are "My family are the protectors of my Ummah. When they will leave then that will come which was promised…").*[97]

[95] Su'ab al-Imān, Hadith# 2621, (Dar al-Kutub al-'Ilmiyya, Beirut), vol.2, pp. 531-531.
Kanz al-'Ummāl, with reference to Hub Fi al-Du'afa, Hadith# 2882, (Muassas al-Risala, Beirut), vol.11, p. 623.

[96] Sahih Muslim, The book on al-Fada'il, chapter on Anna Baqa'a al-Nabi ﷺ Amān li al-Sahaba, (Qadimi Kutub Khana, Karachi), vol.2, p. 308.
Musnad Ahmad bin Hanbal, Narrating from Abu Musa al-Ash'ari, (al-Maktab al-Islami, Beirut), vol.4, p. 399.

[97] Al-Sawa'iq al-Muhrika, the chapter on Al-Amān bi Baqa'ihim, (Dar al-Kutub al-'Ilmiyya, Beirut), p.351.

I (the author) say: If the meaning of Ahl al-Bait is meant generally, as it is apparent by the words of the Hadith then maybe here the protection means the protection of the general devastation; the disappearance of the Qur'ān, the destruction to the Ka'ba and the demolition of Madinatul Munawwara. As long as the Ahl al-Bait will remain, these things will not appear, and Allah and His Prophet ﷺ know the best. Alternatively, it means the appearance of misguided groups, and sects specifically. *(Like it is in the Hadith of Musnad Abu Ya'lā in which he narrates from Salama bin Akwa' through a Hasan chain. Hākim narrates in al-Mustadrak and authenticated it, and from ibn 'Abbās which follows it. The words are, "The stars are protectors of the people from drowning, and my Ahl al-Bait are protectors of my Ummah from divisions."* [98]*)*

Hadith 20:

The Prophet ﷺ has said, "My Ahl al-Bait are the protectors of my Ummah. When there shall remain no one from my Ahl al-Bait then that shall come which was promised."[99] *(Narrated by Hākim and followed the narration of Jābir bin 'Abdullah RadiAllahu Anhuma).*

Hadith 21:

On the authority of Abdullah ibn Abbās RadiAllahu Anhuma who narrates; "One of the signs of the birth of the Prophet ﷺ was that all the animals of the Quraish talked that night and said, 'We swear by the Lord of the Ka'ba! That Prophet ﷺ is coming who is the guardian/protector of the entire world and is the sun of its people" (shedding the light of guidance).[100]

[98] Al-Mustadrak Li al-Hākim, the book on Ma'rifat al-Sahaba, (Dar al-Fikr, Beirut), vol.3, p. 149.
[99] Al-Mustadrak Li al-Hākim, the book on Ma'rifat al-Sahaba, (Dar al-Fikr, Beirut), vol.3, p. 149.

[100] Al-Khasāis al-Kubrā with reference to Abi Nu'aym from ibn 'Abbās RadiAllahu Anhu, the chapter on Ma Dhahara Fi Layla Moulidihi, (Markaz Ahl Sunnat, Gujarat), vol.1, p. 47.

Seventeen Ahādīth that specify that we should ask our needs from the pious

Hadith 22 and 23:

The Prophet ﷺ has said; "Ask for your needs from the people of my ummah who are merciful. You will find sustenance and your wishes will be fulfilled." (Other words are), "Ask them for grace. Seek goodness from the merciful of my Ummah you will live in tranquilly as my mercy is in them." (In another narration) "Seek bounty from the Merciful people." (Other narration states) "Seek goodness from the merciful people of my Ummah you will live in peace under them." *(Al-`Uqaili and Tabrāni in al-Awsat narrated using the first words.* [101] *Ibn Hibbān, al-Kharati, al-Quda'i and Abul Hasan al-Muwassili and Hakim in al-Tarīkh narrate with the second type.* [102] *'Uqili has also narrated differently. All of them narrated from Sa'īd al-Khudri. The second hadith is narrated by Hakim in al-Mustadrik from 'Ali RadiAllahu anhum*[103]*).*

Hadith 24-37:

The Prophet ﷺ has said; "Seek goodness and (find solutions to) your needs from the ones with beautiful faces (*Hisān al-Wujuh)."* [104]

These great saints are the ones who are the beloveds of the Lord: "Whoever prays Salah in great numbers in the night then his face begins to illuminate like the daylight."[105]

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[101] Kanz al-'Ummāl, with reference to 'Aq, Tas narrating from Abu Sa'īd, Hadith# 16801, (Muassas al-Risala, Beirut), vol.16, p.518.
Al-Jami' al-Sagīr, with reference to 'Aq and Tas who narrated from Abu Sa'īd, Hadith# 1106, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 1, p.72.

[102] Al-Jami' al-Sagīr, with reference to al-Kharati, Hadith# 1114, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 1, p.72.
Kanz al-'Ummāl, with reference to al-Kharati, Hadith# 16809, (Muassas al-Risala, Beirut), vol.16, p.518.

[103] Al-Mustadrak li al-Hākim, the book on al-Riqaq, (Dar al-Fikr, Beirut), vol.4, p. 321.
Kanz al-'Ummāl, Hadith# 16807, (Muassas al-Risala, Beirut), vol.16, p.519.

[104] Al-Mu'jam al-Kabīr, narrating from ibn 'Abbās, Hadith# 11110, (Al-Maktabat al-Faisaliyya, Beirut), vol. 11, p. 81.

[105] Kanz al-'Ummāl, Hadith# 21394, (Muassas al-Risala, Beirut), vol.7, p.783.

[Tabrāni in al-Kabīr narrates from ibn Abbās by these words. Al-Uqaili, Khatīb, Tammam al-Razi in his Fawa'id, Tabrāni in al-Kabīr, Baihaqi in Shu'ab al-Imān narrating from him. Ibn Abi al-Dunya in his Qada al-Hawa'ij, Uqaili, Darqutni in al-Afrad, Tabrāni in al-Awsat, Tammam and Khatīb in his Ruwwat Mālik, narrate from Abu Hurairah RadiAllahu anhu. Ibn 'Asākir and Khatīb in their Tarīkh narrate from Anas bin Mālik RadiAllahu Anhu. Tabrāni in al-Awsat, Uqaili, Al-Kharati in Ii'tilal al-Quloob, Tamam, Abu Sahl, Abd al-Samad bin Abd al-Rahman al-Bazzaz in his Juz and the author al-Mihraniyyat narrate from Jābir bin Abdullah RadiAllahu Anhu. 'Abd ibn Humail in his Musnad, ibn Hibbān in al-Duáfā, ibn 'Adi in al-Kamil and al-Salfi in al-Tuyuriyyāt narrate from ibn Umar RadiAllahu anhuma. Ibn al-Najjar in his Tarīkh narrates from Amīrul Mu'minīn 'Ali RadiAllahu anhu. Tabrāni in al-Kabīr narrates from Abu Khusaifa RadiAllahu Anhu. Tammam narrates from Abu Bakra RadiAllahu Anhu. Imām Bukhāri in his Tarīkh, ibn Abi al-Dunya in his Qada al-Hawa'ij, Abu Ya'lā in his Musnad, Tabrāni in al-Kabīr, Uqaili, al-Baihaqi in Shub al-Imān and ibn 'Asākir narrate from Ummul Mu'minīn 'Aisha RadiAllahu anha. All of them narrate using the words; "Utlubu al-Khaira 'Inda Hassānil Wujuh"[106] ("Ask your needs from the people with beautiful faces"), as it is in the most narrations, or "Iltamisu"[107] ("Seek…"),

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[106] Ittihaf al-Sa'adat al-Muttaqīn, the chapter on al-Sabr wa al-Shukr, the subject of Haqiqat al-Ni'mah wa Aqsamiha, (Dar al-Fikr, Beirut), vol. 9, p. 91.
Kashf al-Khafa, under Hadith# 394, (Dar al-Kutub al-'Ilmiyyah, Beirut), vol. 1, pp. 122-123.
Tarīkh Baghdad, in the biography of Mathani al-Asma, (Dar al-Kitab, Beirut), vol. 4, p.18, also in the biography of Ayyub bin Walid 3483,Vol. 7, p. 11, the biography of 'Abd al-Samad bin Ahmad 5722, vol. 11, p. 43, and the biography of 'Ismat bin Muhammad al-Ansari 7141, vol. 13, p. 158.
Al-Du'afa al-Kabīr, Hadith# 1366, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 3, p. 340.
Shu'ab al-Imān, under Hadith# 3543, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 3, p. 279.
Mousu'ah Rasa'il ibn Abi Dunya, the chapter of Qada' al-Hawa``ij, Hadith# 53, (Muassas al-Kutub al-Thaqafiyya, Beirut), vol. 2, p. 51.
Kanz al-'Ummāl, with reference to Dar al-Qutni in al-Afrad, Hadith# 16792, (Muassas al-Risala, Beirut), vol.6, p.516.
Al-Jami' al-Sagīr, with reference to Dar al-Qutni in al-Afrad, Hadith# 44, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 1, p.9., also Hadith# 1107, vol. 1, p. 72.
Al-Mu'jam al-Awsat, narrating from Abu Hurairah, Hadith# 3799, (Maktaba al-Ma`arif, Riyadh), vol. 4, p. 472.
Kanz al-'Ummāl, Hadith# 16795, (Muassas al-Risala, Beirut), vol.6, p.516.
Al-Mu'jam al-Awsat, narrating from Jabir, Hadith# 6113, (Maktaba al-Ma`arif, Riyadh), vol. 7, p.71.
Majma' al-Zawa'id, the chapter on Ma Yaf'al Talib al-Hajah, (Dar al-kitab, Beirut), vol.8, pp. 194-195.
Al-Kamil li ibn 'Adi, the biography of Salīm bin Muslim, (Dar al-Fikr, Beirut), vol. 3, p. 1167.
Al-Muntakhab, Min Musnad 'Abd bin Humayd, Hadith# 751, ('Alam al-Kutub, Beirut), p. 243.
I'tiqal al-Quloob li al-Kharati, Hadith# 342 and 343, (Maktaba Nazar al-Mustafa al-Bāz, Makka Mukarrama), vol.1, pp. 166-167.
Mousu'ah Rasa'il ibn Abi Dunya, the chapter of Qada' al-Hawa``ij, Hadith# 51 and 52, (Muassas al-Kutub Al-Thaqafiyya, Beirut), vol. 2, pp. 50-51.
Al-Du'afa al-Kabīr, the biography of Sulayman bin Arqam 599, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 2, p. 121, and in the biography of Sulayman bin Karaz 628, vol. 2, p. 139.
Shu'ab al-Imān, Hadith# 3541 and 3542, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 3, p. 278.

[107] Al-Mu'jam al-Kabīr, narrating from Abi Khasifa, Hadith# 983, (Al-Maktabat al-Faisaliyya, Beirut), vol. 22, p. 396

as the narration of Tammam from ibn Abbās RadiAllahu anhu, Khatīb from Anas RadiAllahu anhu and Tabrāni from Abu Khusaifa RadiAllahu anhu. "Ibtaghu…"[108] ("Look for…") as in the narration of Darqutni from Abu Hurairah RadiAllahu Anhu.

The words of the narration, narrated by ibn 'Adi from Ummul Mu'minīn Aisha RadiAllahu Anha are, "Ask for your needs" and the narration is in his Kamil[109]. Baihaqi in his Shub narrates from Abdullah bin Jarrad RadiAllahu anhu with the words "If you want to seek goodness, seek it from those who have beautiful faces"[110]. Ahmad ibn Munī' in his Musnad narrates from Yazīd al-Qasmaliyy with the words, "When you are in need of something then ask it…"[111]ibn Abi Shaiba in his Musannaf narrates from ibn Mus'qab al-Ansāri, 'Ata and ibn Shahab RadiAllahu Anhum. These three Ahādīth are 'Mursal'].

Hadith 38:

The Prophet ﷺ has said; "Seek bounties from the poor Muslims as they have the value of the Day of Judgment." [112] *(Abu Nu'aym narrates in al-Hilyā).*

Hadith 39:

The Prophet ﷺ has said; "There are certain servants of Allah who are allocated to fulfil the needs of the people. The people come to them sorrowfully with their needs. These servants are safeguarded from

Tarīkh Baghdad, the biography of Muhammad bin Muhammad 1287, (Dar al-Kitab al-'Arabi, Beirut), vol.3, p. 226.

[108] Kanz al-'Ummāl, with reference to Dar al-Qutni in al-Afrad narrating from Abu Hurairah, Hadith# 16792, (Muassas al-Risala, Beirut), vol.6, p.516.

[109] Al-Kamil li ibn 'Adi, the biography of al-Hakam bin Abdullah, (Dar al-Fikr, Beirut), vol. 2, p. 622.

[110] Shu'ab al-Imān, Hadith# 10876, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 7, p. 435.

[111] Ittihaf al-Sa'adat al-Muttaqīn, the chapter on al-Sabr wa al-Shukr, the subject of Haqiqat al-Ni'mah wa Aqsamiha, (Dar al-Fikr, Beirut), vol. 9, p. 91.
Kashf al-Khafa, under Hadith# 394, (Dar al-Kutub al-'Ilmiyyah, Beirut), vol. 1, p. 123.
Al-Musannaf li ibn Abi 'Adi Shayba, Hadith # 26267, 26268 and 26269, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 5, p. 300.

[112] Hilya al-Awliya, the biography Abi al-Rabī' al-Sa'ih, (Dar al-Kitab al-'Arabi, Beirut), vol. 8, p. 297.

the punishment of Allah Almighty."[113] *(Tabrāni in al-Kabīr narrates from ibn Umar RadiAllahu Anhuma through a good-Hasan chain)*

Hadith 40:

The Messenger of Allah ﷺ has said; "When Allah intends to do good to a person, then He uses him in order to fulfil the needs of the people."[114] *(Baihaqi in Shu'b al-Imān narrates from ibn Umar RadiAllahu anhuma).*

Hadith 41:

The Beloved Prophet of Allah ﷺ has said; "When Allah wants to do to a person then Allah uses him to fulfil the needs of the people."[115] *(Musnad al-Firdous narrates from Anas RadiAllahu Anhu).*

Hadith 42 and 43:

The Prophet ﷺ once said; "My example compared to you is that of a person who lights a fire. The moths and insects begin to fall into that fire and the man tries to prevent them. I am holding your waists in order to save you from (falling into) the hell-fire and you want to overcome me."[116] *(Ahmad and Muslim narrate from Jābir and Ahmad narrates from Abu Hurairah RadiAllahu Anhum).*

Hadith 44:

The Messenger of Allah ﷺ has said; "There is none of you except that I have held you by your waists; preventing you from falling into the

[113] Kanz al-'Ummāl, with reference to Tabrani narrating from ibn 'Umar, Hadith# 16007, (Muassas al-Risala, Beirut), vol. 6, p. 350.

[114] Shu'ab al-Imān, Hadith# 7659, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 6, p.117.

[115] Al-Firdaws Bi Mathur al-Khitab, Hadith# 938, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 1, p. 243.

[116] Sahih Muslim, the book of Al-Fada'il, the chapter of Shafaqa ﷺ 'Ala Ummatih, (Qadimi Kutub Khana, Karachi), vol. 2, p. 248.
Musnad Ahmad bin Hanbal, narrating from Jabir, (Al-Maktab al-Islami, Bierut), vol. 3, p. 392 and also narrated by Abu Hurairah, vol. 2, p. 540.

hell-fire"[117]. *(Tabrāni in his al-Kabīr narrates from Samura RadiAllahu Anhu).*

Hadith 45:

The Beloved Messenger of Allah ﷺ has said; "Alongside what Allah has made forbidden (*Harām)*, He also knew that there will be some of you who will peep into that (*Harām*) thing. Listen! I have held you by your waists, preventing you from falling into the hell-fire like the moths and the flies (falling into the flames)."[118] *(Ahmad and Tabrāni narrate from ibn Mas'ud RadiAllahu Anhu).*

Allahu Akbar! What else can be more repelling of calamities than this? But the Wahābis don't understand.

Hadith 46-52:

[*Ahmad, `Abd ibn Humaid and Tirmidhi all have said that it a sound and authentic Hadith (Hasan and Sahīh). ibn Sa'ad, Abu Ya'lā, Hasan bin Sufyan in his 'Fawa'id', Bazzar, ibn Mardawiyya, Khaithama bin Sulaiman in 'Fada'il al-Sahabah', Abu Na'īm and Baihaqi in their 'Dala'ilun Nubuwwah' and ibn Asākir, all have narrated from Amīrul Mu'minīd Umar RadiAllahu anhu. Tirmidhi narrated from Anas RadiAllahu Anhu, Nasa'i narrated from ibn Umar RadiAllahu anhu and Ahmad, ibn Humaid and ibn Asākir narrate from Khabbab ibn al-Irati RadiAllahu Anhu.*

Tabrāni in al-Kabīr and Hakim narrates from Abdullah ibn Mas'ud RadiAllahu Anhu. Tirmidhi, Tabrāni and ibn Asākir narrate from ibn Abbās RadiAllahu Anhu. Baghawi in 'al-Ja'diyyat' narrates from Rabi'a al-Sa'adi RadiAllahu Anhum. In addition, ibn 'Asākir narrates from ibn Umar RadiAllahu in the following words; "Allahuma Ushdud." ("O Allah! Strengthen Islam…"). Ka'ab ibn Najjar narrates from him through the words of the second Hadith. Abu Dā`ud, al-Tayalisiyy, al-Shashi in his 'Fawa'id' and Khatīb narrate from Abdullah bin Mas'ud with words of the hadith of the coming Hadith of Abu Bakr Siddiq RadiAllahu Anhum]. The

[117] Al-Mu'jam al-Kabīr, narrating from Sumra, Hadith# 7100, (Al-Maktaba al-Faisaliyya, Beirut), vol. 7, p. 269.

[118] Musnad Ahmad bin Hanbal, narrating ibn Mas'ud, (Al-Maktab al-Islami, Beirut), vol. 1, p. 424.
Al-Mu'jam al-Kabīr, narrating from ibn Mas'ud, Hadith# 10511, (Al-Maktaba al-Faisaliyya, Beirut), vol. 10, p. 265.

Prophet ﷺ has said; "O Allah! Honour Islam by one of the two men who are most beloved to you; through Umar bin Khattab or Abu Jahl bin Hisham"[119].

Hadith 53-57:

The Prophet ﷺ supplicated; "O Allah! Honour Islam, especially through Umar ibn Khattab"[120].

[ibn Mājah, ibn 'Adi, Hakim and Baihaqi narrate from Ummul Mu'minīn Aisha RadiAllahu Anha, without the word "Khassatan" ('especially'). Abu al-Qasim al-Tabrāni narrated from Thu'ban RadiAllahu Anhu. Hakim narrated from Zubair RadiAllahu Anhu. ibn Sa'ad through Hasan al-Mujtaba RadiAllahu Anhu, Khaithama ibn Sulaymān in 'Al-Sahabah', al-Larkābi in 'al-Sunnah', Abu Talib al-'Ashari in 'Fada'il al-Siddiq' and ibn 'Asākir, all narrated from Amīrul Mu'minīn 'Ali RadiAllahu Anhu through Nazal bin Sabra. Ibn Asākir also narrates from both Zubair and Ali

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[119] Musnad Ahmad bin Hanbal, narrating from ibn 'Umar, (al-Maktab al-Islami, Beirut), vol. 2, p. 95.
Al-Muntakhab from Musnad 'Abd bin Humayd, Hadith # 759, ('Alam al-Kutub, Beirut), p. 245.
Sunan al-Tirmidhi, the book of al-Manaqib, the chapter of Fi Manaqib Umar bin Khattab, Hadtih # 3701, (Dar al-Fikr, Beirut), vol. 5, p. 383.
Ibid., Hadith #3703, vol. 5, p. 384
Kanz al-'Ummāl, with reference to al-Bagawi narrating from Rabī'a al-Sa'adi, Hadith# 32775, (Muassas al-Risala, Beirut), vol.1, p. 583.
Ibid., Ahādīth # 32771, 32772, 32773 and 32774, vol.1, p. 582.
Ibid., with reference to Khathīma in the chapter of Fada'il al-Sahaba, Hadith# 35881, vol. 12, p. 602.
Ibid., with reference to Ya'qub bin Sufyan, Hadith# 35840, vol. 12, p. 592.
Tarīkh Dimashq al-Kabīr, the biography of Umar bin al-Khattab 5302, (Dar al-Turath al-'Arabi, Beirut), vol. 47, pp. 50-68.
Kashf al-Khafa, under Hadith# 546, (Dar al-Kutub al-'Ilmiyyah, Beirut), vol. 1, p. 166.
Dalā'il al-Nubuwwah li al-Baihaqi, the chapter Dhikr Islami Umar bin al-Khattab, (Dar al-Kutub al-'Ilmiyyah, Beirut), vol. 2, pp. 216-220.
al-Tabaqāt al-Kubrā li ibn Sa'ad, the biography of Arqam bin Abi al-Arqam, (Dar Sadir, Beirut), vol. 3, p. 242, 267 and 269.
Al-Mustadrak li al-Hakim, the book of Ma'rifat al-Sahaba, (Dar Sadir, Beirut), vol. 3, p. 83 and 502.
Al-Sunan al-Kubrā, the book of Qasam al-Fay'i wa al-Ganima, (Dar Sadir, Beirut), vol. 6, p. 370.
Al-Mu'jam al-Kabīr, narrating from Thuban, Hadith# 1428, (Al-Maktabat al-Faisaliyya, Beirut), vol. 2, p. 97.
Ibid., narrating from ibn Mas'ud, Hadith# 10314, vol. 10, p. 197.
Tarīkh Baghdad, the biography of Ahmad bin Bishr, (Dar al-Kitab, Beirut), vol. 4, p.18.
Al-Mu'jam al-Awsat, Hadith # 4749, (Maktabat al-Ma'arif, Riyadh), vol. 5, p. 378.
Ibid., Hadith# 1881, vol. 2, p. 512.

[120] Sunan ibn Mājah, the virtues of Umar RadiAllahu Anhu, (H.M. Sa'īd, Karachi), p.71.
al-Kamil li ibn 'Adi, the biography of Muslim bin Khalid, (Dar al-Fikr, Beirut), vol.6, p. 2310.
Al-Mustadrak li al-Hakim, the book of Ma'rifat al-Sahaba, (Dar al-Fikr, Beirut), vol. 3, p. 83.
Al-Sunan al-Kubrā, the book of Qasam al-Fay'i wa al-Ganima, (Dar Sadir, Beirut), vol. 6, p. 370.
Al-Mu'jam al-Kabīr, narrating from Thuban, Hadith# 1428, (Al-Maktabat al-Faisaliyya, Beirut), vol.2, p. 97.
Tarīkh Dimashq al-Kabīr, the biography of Umar bin al-Khattab 5302, (Dar Ihya al-Turath al-'Arabi, Beirut), vol. 47, p. 52.
Kanz al-'Ummāl, with reference to Khathema, al-Lālaka'i and al-'Ishari, Hadith# 36698, (Muassas al-Risala, Beirut), vol. 13, p. 232.
Al-Mu'jam al-Awsat, Hadith # 8249, (Maktabat al-Ma'arif, Riyadh), vol. 9, pp.119-120.

RadiAllahu Anhuma. Likewise, Tabrāni in al-Awsat narrate from Abu Bakr Siddiq RadiAllahu anhu using the words, "Ayyidil Islam…"].

After this Du'ā, supplication, the honour that was given to Islam and the Muslims, and the calamites that were repelled by Umar are all well known. It is for this reason Abdullah bin Mas'ud RadiAllahu anhu said, "We have always been revered and honoured since Umar accepted Islam", RadiAllahu Anhu. *(Bukhāri in his Sahīh, Abu Hatim al-Razi in his Musnad and ibn Hibbān)*[121]

He has also said; "Umar's coming into the folds of Islam was a victory for Islam. His migration was a support and his caliphate was a blessing. Indeed we saw that we couldn't possibly pray our Salah in the House of Allah (Masjid al Harām) till Umar accepted Islam." *(Narrated by Abu Zahir al-Salafi and ibn Ishaq in his Sīra).*[122]

Furthermore, "We did not pray our Salāh openly till Umar accepted Islam. When he accepted Islam, Islam gained strength and he called people towards Islam openly." *(Dulabi in 'Al-Fada'il')*[123]

Suhaib RadiAllahu Anhu states; "When Umar accepted Islam, we sat around the house of Allah (*Ka'aba*), performed the *Tawaf* and he did justice on our behalf upon those who oppressed us." *(Abu al-Farj in 'Al-Safwa').* [124]

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[121] Sahih al-Bukhāri, the book of al-Manaqib, the chapter of Manaqib Umar bin al-Khattab RadiAllahu Anhu, (Qadimi Kutub Khana, Karachi), vol.1, p. 520.
Al-Mustadrak li al-Hakim, the book of Ma'rifat al-Sahaba, (Dar al-Fikr, Beirut), vol. 3, p. 84.
Al-Tabaqāt al-Kubrā li ibn Sa'ad, the Islam of Umar RadiAllahu Anhu, (Dar Sadir, Beirut), vol.3, p. 270.
Sifat al-Safwa, the chapter of Dhuikr Islami Umar RadiAllahu Anhu, (Dar al-Ma'rifa, Beirut), vol. 1, p. 274.

[122] Al-Sīrah al-Nabawiyya li ibn Hisham, the chapter Islamu Umara RadiAllahu Anhu, (Dar ibn Kathīr, Beirut), First two Volumes, p. 342.
Asad al-Gaba, biography of Umar bin al-Khattab, 3824, (Dar al-Fikr, Beirut), vol. 3, p. 648.
Al-Riyadh al-Nadara, Chapter II in the virtues of Umar bin Khattab, Hadith# 586, (Dar al-Ma'rifa, Beirut), vol. 2, p. 244.

[123] Al-Riyadh al-Nadara, Chapter II in the virtues of Umar bin Khattab, Hadith# 586, (Dar al-Ma'rifa, Beirut), vol. 2, p. 244.

[124] Sifat al-Safwa, the chapter of Dhikr Islami Umar RadiAllahu Anhu, (Dar al-Ma'rifa, Beirut), vol. 1, p. 274.

The Prophet ﷺ is the means of blessings and elimination of calamities

Hadith 58:

Immediately after Abdullah bin Salam Radiāllaho Anhu accepted Islam, he said to the Prophet ﷺ; "Indeed I find the details of the Prophet ﷺ in the Torah, 'O Prophet! We have sent you as a witness and a giver of glad tidings and a clear Warner'…'And Allah will not take away that Prophet until the people do not say '*Lā ilāha illAllah*', and through whom the blind eyes, the deaf ears and hearts covered with veils, are not opened."[125]

(Tabrāni, Abu Nu'aym in al-Dala'il and ibn Asākir narrate from Muhammad bin Hamza bin Yusuf bin Abdullah bin Salam, who narrates from his father, who narrates from his grandfather. Ibn Asākir also narrates through Zaid bin Aslam from Abdullah bin Salam. Darami and Baiyhaqi narrate through Ata' bin Yasar. He also has other chains, which will be mentioned in the next chapter).

Hadith 59:

(Ibn Abi Hatim narrates from Wahab bin Munabbah RadiAllahu Anhu). Allah sent down a revelation to Sha'ya Alaihis Salām saying; "I will send an *Ummi* Prophet by whom I will open the blind eyes, the deaf ears and the hearts which are covered by veils. It is through him that I will give guidance after misguidance, knowledge after ignorance, give dignity after impertinence. It is through him that I will give gratitude after indecency. I will give (people) more after giving less,

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[125] Dalā'il al-Nubuwwah li al-Baihaqi, the chapter Sifat Rasoolillah ﷺ Fi al-Tourat wa al-Injīl, (Dar al-Kutub al-'Ilmiyyah, Beirut), vol. 1, p 386.
Sunan al-Dārimi, the chapter on Sifat al-Nabi ﷺ fi al-Kutub Qabla Mab'athihi, (Dar al-Mahasin li al-Taba'ah, Cairo), vol. 1, p. 14.
Al-Khasa'is al-Kubrā, with reference to ibn 'Asakir, Dārimi and Baihaqi, the chapter of Dhikruhu ﷺ fi al-Tourat, (Markaz Ahlesunnat, Gujarat), vol.1, p. 10.
Al-Tabaqāt al-Kubrā, in the chapter of Dhikr Sifati Rasoolillahi ﷺ Fi al-Tourat wa al-Injīl, (Dar Sadir, Beirut), vol. 1, p. 360.
Tarīkh Dimashq al-Kabīr, the chapter on Ma Ja'a Fi al-Kutub Min Na'tihi wa Sifātihi ﷺ, (Dar Ihya al-Turath al-'Arabi, Beirut), vol. 3, pp. 218-219.

will make (people) wealthy after poverty…. I will remove sorrow and grief through his medium and will join hearts of the dispersed nations."[126]

Ah! Where is the justice?! How much elimination of calamities is this through the blessings of the Prophet ﷺ!

Hadith 60:

(al-Rafi'i narrates from Salman RadiAllahu Anhu). The Messenger of Allah ﷺ has said; "When Allah created the *Arsh* (throne), He wrote with an enlightened pen, whose length is that between the east and the west, 'There is none worthy of worship except Allah and Muhammad is His Messenger. I will take and give because of him and the best among his nation is going to be Abu Bakr Siddiq."[127]

All praise to Allah! We can finish this section of Ahādīth by this hadith illustrating the fact that all the transactions that take place by Allah are through the *Wasila* of the Prophet ﷺ. This is called the *Khilafa Uzma*- The great vicegerent.

Look…!

By the sayings of Allah and his Prophet ﷺ, receiving sustenance, rain fall, the elimination of calamities, victory over enemies, the repulsion of punishments up to the extent that the firmness of this Earth, looking after the Earth, the life and death of the creation, the respect and honour of Islam, the custody of the Ummah, the fulfilment of the needs of the Ummah and seeking tranquillity and peace, all happens through the blessings and medium of Awliya Allah. So how can believing that the Prophet is the remover of calamities be classed as *Shirk*?

126 Al-Khasa'is al-Kubrā, with reference to ibn Abi Hatim, narrating from Wahab bin Munabbah, , (Markaz Ahlesunnat, Gujarat), vol.1, p. 10.

127 Kanz al-'Ummāl, with reference to al-Rafi'i 'an Salman, Hadith# 32581, (Muassas al-Risala, Beirut), vol. 11, pp. 549-550.

And Alhamdulillah! The last three Hadiths illustrated the fact that the Prophet ﷺ is the remover of the calamities and whatever Allah gives and takes is in the hands of His beloved Messenger ﷺ. I swear by Allah! Let alone a calamity, the whole universe and its establishment is due to him. The whole universe is dependant upon him; similarly, its steadfastness is dependant upon this great Messenger of Allah, Mercy of the worlds ﷺ. ("If I was not to create you I wouldn't have created the universe"[128]). If he were to be removed in between then it would cause the universe to disintegrate.

"Wo jo na the to kuch na tha Wo jo na ho to kuch na ho
Jān hai wo jahan ki jān hai to jahan hai![129]

"When he was not there nothing existed; if he is not there nothing will exist
He is the life for the whole creation
if the life is there then there will the creation."

SallAllahu Alaihi Wa Sallam wa 'Ala Alihi wa Sahbihi
Wa Baraka Wa karam.

[128] Tarīkh Dimashq al-Kabīr, the chapter Dhikr 'Urujihi ila al-Sama', (Dar Ihya al-Turath al-'Arabi, Beirut), vol. 3, p. 79.

[129] Hada'iq-e-Bakhshish, (Maktaba Radawiyya, Āram Bāg, Karachi), vol. 1, p.79.

Chapter 2

(Forty-four verses of the holy Qur'ān, two hundred and forty Ahādīth on the second reason; and see how these shatter the foundations of the Wahābis)

Part I

(The Verses of the Qur'ān)

Allah has made His beloved Prophet ﷺ prosperous

Verse 7:

"And what did they dislike; only that Allah and His Messenger have enriched them out of His grace." (Al-Tauba 9:74)

Indeed, it is at this place that the hearts of those ill hearted tremble! Allah said that He and His Messenger have enriched others through their grace…O Messenger of Allah! Enrich me and all the Muslims of Ahlus Sunnah with your grace…ﷺ.

"Me Gada Tu Badsha Bhar De Piyala Noor Ka
Noor Din Duna Tera De Dāl Sadqa Noor ka"[130]

I am a beggar and you an emperor, fill my cup with your light;
May Allah enhance you ever more in your luminous height![131]

Verse 8:

"How good it would have been, if they would have been pleased with what Allah and His Messenger had given them and would have said, 'Sufficient for us is Allah. Now Allah is to give us of His Bounty and so too the Messenger of Allah. To Allah only we turn.'." (*Al-Tauba 9:59*)

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[130] Hadā'iq-e-Bakhshish, (Maktaba Radawiyya, Āram Bāg, Karachi), vol. 2, p.3.

[131] Prof. G.D. Qureshi, Imām Ahmad Razā's Religious Poetry, tranlsation of *Hadāiq-e-Bakhshish*, (Razā Academy, Stockport, 1996), Poetry number 62, p. 83.

Allah Almighty has also mentioned His beloved Prophet ﷺ as the one who gave and at the same time Allah had made it clear that one should always have hope in Allah and His Messenger ﷺ that they will grant one their bounties.

Allah and His Prophet bestowed the bounties

Verse 9:

"…whom Allah bestowed his favour and you (Prophet) had bestowed a favour…" (*Al-Ahzab 33:37*)

Verse 10:

"For a man there are Angels in succession before and behind that they watch him…" (*Al-Ra'ad 13:11*)

By the order of Allah, these guardians (Angels) change at evenings and mornings.

Verse 11:

"… and He sends guardians over you…" (*Al-An'am 6:61*)

Allah calls His Angels as our protectors and guardians.

Verse 12:

"O the communicator of the unseen news! Allah and all these Muslims who followed you suffice you." (*Al-Anfal 8:64*)

Allah Almighty has mentioned the companions with His name saying, "O Prophet! Now that Umar رضي الله عنه has accepted Islam, these forty Muslims will suffice you." It is in *Jalālain "Hasbuka Allah wa Hasbuka Manittabi'aka"*[132] ("Allah suffices you and all those who believe in you.") It is in the *Tarjama* of Shah Waliullah Rahmatullahi

[132] Jalālain, under the verse 8:64, (Asahhu al-Matabi', Delhi), p. 153.

Alaihi, "O Prophet ﷺ! Sufficient is for you your Lord and those Muslims who follow you."[133]

Those verses of the Qur'ān that illustrate that it is not *Shirk* to call the Prophet ﷺ as '*Rab*' ('Lord') if it is meant metaphorically.

Verse 13:

"…Allah be my refuge that *Aziz* is my *lord* (who nourished me), he has kept me very well." (*Yusuf 12:23*)

It is in *Jalālain:* "He"-meaning he who has bought me. "My lord"-meaning my Master.[134]

Verse 14:

"As for one of you, he will serve wine to drink to his lord" (*Yusuf 12:41*)

Verse 15:

"And Yusuf said to the one whom he considered would be saved of the two, 'Mention me before your lord' (The king of Egypt)." (*Yusuf 12:42*)

Verse 16:

"Then the Satan made him forget to mention him to his lord." (*Yusuf 12:42*)

It is in *Jalālain*: The Satan made him (the server of the wine) forget to mention (Yusuf) to his lord (the king).[135]

Verse 17:

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[133]Translation of Fath al-Rahman Fi Tarjamat al-Qur'ān, (Matba' Hashimi, Delhi), p. 187.

[134]Jalālain, under the verse 12:23, (Asahhu al-Matabi', Delhi), p. 191.

[135] Ibid, under the verse 12:42, p. 193.

"He said, 'Return to your lord and ask him about the women who had cut their hands'." (*Yusuf 12:50*)

SubhanAllah! It is correct to use 'Lord' (*Rab*) as king, metaphorically, saying 'your lord', 'my lord', but to consider the Prophet ﷺ as '*Dafi'ul Bala*' is *Shirk*!

Verse 18:

Allah the Almighty said to his beloved servant, 'Isa (Alaihis Salām) the son of Maryam, "And when you make a figure like that of a bird out of clay by My command, then you breathe into it, thus it begins to fly by My command. And you cure the born blind and the leper by My command and you bring forth alive the dead by My command…" (*Al-Mā'ida 5:110*). Is there any difference between the elimination of the calamities of illnesses and curing blindness and leprosy?

Verse 19:

Prophet 'Isa Alaihis Salām says: "That I make a form out of clay like a bird for you then breathe into it and it becomes a bird at once by the command of Allah. I also heal the born blind and the leper and I make the dead alive by the command of Allah and tell to you whatever you eat and what you store in your houses. No doubt in these things there is a great sign for you if you believe…and for this that I should make lawful some of those things which were forbidden to you…" (*Al-Imrān 3:49-50*)

SubhanAllah what is going to be the ruling when Isa Alaihis Salām says that I create, I cure, I bring back to life and make lawful that which was Harām?

To call oneself the servant of the Prophet ﷺ is not Shirk

Verse 20:

"And marry those among you who have not been married and of your suitable servants and handmaids." (Al-Noor 24:33)

Allah has called our slaves as our servants (*'Ibad*). One can say, "His servants", "Zaid's servant", "Umar's servant"; whether Allah says it, or his Prophet, or the companions or the jurists. However, when one says "The servant of the Prophet ('Abd al-Nabi) ﷺ" then it becomes *Shirk*?

Verse 21:

"Those who will serve the Prophet, the Messenger (the communicator of the unseen news), and the unlettered, will find with them written in the Torah and the Injīl; he will bid them to do good and forbid them from doing evil, and will make lawful for them clean things and forbid them from unclean things. He will also take off from them that burden and shackles which were upon them." (*Al-A'raf 7: 157*)

May we be sacrificed upon the hands of the life of the universe, the light of our faith, the Beloved Prophet of Allah ﷺ, whose blessed hands eliminated from our backs the heavy burdens and removed from our necks the restraints and the shackles. Please do justice for the sake of Allah! Isn't this called '*Dafi'ul Bala*'?

Verse 22:

Prophet Ibrahīm Alaihis Salām supplicated to his Lord saying, "O our Lord! Send in them a Messenger from among themselves, who may recite to them Your signs and teach them Your book and wise knowledge and purify them well." (*Al-Baqarah 2:129*)

Our Prophet ﷺ says "*Ana Da'watu Abi Ibrahīm*"[136], ("I am the prayer of my father, Ibrahīm").

Verse 23:

"As we sent in you, Messenger from amongst you, who recites Our signs to you and purifies you and teaches you the Book and wise

[136] Dalā'il al-Nubuwwah li al-Baihaqi, the chapter Dhikr Moulid al-Mustafa, (Dar al-Kutub al-'Ilmiyyah, Beirut), vol. 1, p. 81.
Al-Dur al-Manthūr, under verse 2:129, (Dar Ihya al-Turath al-'Arabi, Beirut), vol. 1, pp. 303-304.

knowledge and teaches you that which you did not know." (*Al-Baqarah 2:151*)

Verse 24:

"Undoubtedly, Allah did a great favour to the Muslims that from among themselves, sent a Messenger who recites unto them His signs and purifies them and teaches them the book and the wisdom", (*Āl Imran 3:164*).

The Prophet ﷺ will keep purifying and will remain teaching till the Day of Judgement

Verse 25:

"It is He who sent among the unlettered people a Messenger from among themselves, who recites to them His signs and purifies them and bestows them knowledge of the Book and wisdom. Although they had been in manifest error before that. And purifies and teaches others among them who have not yet joined them. He is the Mighty, the Wise." (*Al-Jum'ah 62:2-4*)

Alhamdulillah these verses of the Holy Qur'ān have illustrated the fact that not only is the Messenger of Allah the giver, the cleanser of sins and purifier for the companions only, but he is also the benefactor of all these bounties to all his respective Ummah till the Day of Judgement.

It is in Baidawi Sharif:

"This other group (in the above verse) whom the Messenger of Allah teaches and purifies them are all those who will come after the companions, till the day of judgement."[137]

It is in *Ma'ālim al-Tanzīl Sharif:*

[137] Anwār al-Tanzīl (Tafsīr al-Baidawi), under the verse 62:3, (Dar al-Fikr, Beirut), vol.5, p. 337.

"Ibn Zaid has said that they are the ones who will enter Islam after the time of the Prophet ﷺ up to the day of judgement." Imām Mujahid, the student of Abdullah bin Abbās RadiAllahu Anhuma, cited by Abu Najīh, has also narrated this.[138]

The Holy Qur'ān has stressed such an importance about these qualities of the Prophet ﷺ that it has mentioned it four times in four different places, twice in Surah al-Baqarah, once in *Āl Imrān* and once in *al-Jumu'ah*. This last verse has mentioned such words, which have illuminated our hearts and have brought tremor to the hearts of the 'ill-hearted'.

When Abu Lababa and a group of people stayed away in Tabuk, they tied themselves to the pillars and vowed that they will not release themselves until the Messenger ﷺ will pardon and release them. Allah Almighty thus sent down the following verse:

Verse 26:

"(O beloved Prophet!) Take out Sadaqah (charity) from their wealth to purify them, cleanse them therewith, and pray well for them. Indeed your prayer is solace to their hearts." (*Al-Tauba 9:103*)

Now we can perceive that the Prophet ﷺ, the remover of calamities, purifies them from the darkness of their sins and removes the calamity of sins off them. When the prayer of the Prophet ﷺ is the solace to their hearts then this is indeed classed as *Dafi' al-Alam* (the remover of worries).

Verse 27:

"No one is the possessor of intercession except those who have taken a covenant with *Rahman* (the Most Affectionate)." (*Al-Maryam 19:87*)

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[138] Ma'alim al-Tanzīl (Tafsīr al-Baghawi), under the verse 62:3, (Dar al-Kutub al-'Ilmiyya, Beirut), vol.4, p. 311.

The beloved servants of Allah have the power of intercession

Verse 28:

"And those whom they worship beside Allah have no power of intercession except those who bear witness to the truth knowingly." (*Al-Zukhrif 44:86*). Meaning Prophet Isa and the Angels Alaihimus Salām.

From this verse, Allah has called his servants as the ones who posses the power of intercession and the term 'those who have taken the covenant' has shut the dirty statements of *Taqwiyatul Imān* which stated that there is no speciality about anyone in terms of intercession.

Allah will give this power to whom He wishes.

Verse 29:

"And give not to the unwise their property you have, which Allah has made a means of your living and feed them therewith and clothe them and speak to them good words." (*Al-Nisa' 4:5*)

The servants of Allah give sustenance to other people

Verse 30:

"But if at the time of division, the relatives and the orphans and the needy come, then give them something too from it and speak to them good words." (*Al-Nisa 4:8*)

The Angels keep the fighters firm and steadfast

Verse 31:

"When your Lord was revealing to the Angels, 'I am with you, keep firm the Muslims…" (Al-Anfāl 8:12)

The Angels manage the affairs of this world

Verse 32:

"Then they manage the affairs." (Al-Nazi'āt 79:5)

This is the *Innate Attribute* (al-Sifat al-Dhātī) of Allah Almighty.

It is written in *Ma'alim al-Tanzīl Sharif:* "Abdullah ibn Abbās RadiAllahu Anhuma has said that the managers of the affairs are the Angels. They have been appointed these tasks, by Allah Almighty. Abdur Rahman bin Thabit has said that these Angels are four: Jibra`īl, Mīkā'il, 'Izrā'il and Isrāfil *'Alaihimus Salām*. Jibra`īl 'Alaihis Salām has been appointed the winds and the troops, i.e. to drive winds and give victory/defeat to troops. Mīkā'il has been appointed to control rain and plantation, meaning to shower rain and to grow trees, grass and vegetation. 'Izrā'il Alaihis Salām has been given the task of taking out the souls and Isrāfil Alaihis Salām has been given the task of coming down to these Angels with the commands of Allah."[139]

It is in a Hadith: "The Qur'ān has several meanings." *(Narrated by Abu Nu'aym from ibn Abbās RadiAllahu anhu who narrates from the Prophet ﷺ).*[140]

The Ulema have said that every meaning of the Qur'ān is a proof (*Hujjat*). [The Imāms are still adducing arguments (*Yahtajjoona*) from all these meanings. This is one of the many greatest *I'jaz*, miracle, of

[139] Labab al-Ta'wīl (Tafsīr Khazin), under the verse 79:5, (Dar al-Kutub al-'Ilmiyya, Beirut), Vol 4, p. 391.
Ma'alim al-Tanzīl (Tafsīr al-Baghawi), under the verse 79:5, (Dar al-Kutub al-'Ilmiyya, Beirut), vol.4, p. 411.

[140] Kanz al-'Ummāl, Hadith# 2469, (Muassas al-Risala, Beirut), vol. 1, p. 551.

the Qur'ān. We have mentioned this in detail in our book, *Al-Zulāl al-Anqa Min Bahr Sabqat al-Atqa*].

The Awliya Allah (saints of Allah) control the transactions that take place in this world even after their death

Now from the above verse let us consider a different meaning derived from *Tafsīr Baidawi: "Or Allah has mentioned about the pure souls of the Awliya. This is because when the soul leaves the body, it goes towards the 'Angelic world' (Alam al-Malakoot), it swims in that world and goes quickly towards the divine presence. Thus, because of this power and strength, it becomes amongst those who manage the affairs and transactions of this world."*[141]

We can see, Alhamdulillah, that the Awliya Allah have control over the affairs of this world. 'Allāma Ahmad bin Muhammad Shahab Khafaji, in his book, '*Ināyatul Qādi* and *Kifāyatul Rādi* writes, (quoting from *Imām Hujjatul Islām Muhammad Ghazāli Rahmatullahi Alaihi* and from *Imām Fakhruddīn Rāzi Alahir Rehmah)*:

"It is for this reason that when you are uncertain about a particular task then you should go to the shrines of the Awliya Allah and seek their help. However, this is not from the Hadith as some people have thought. It is for this reason that there is a consensus upon (the permissibility) of going to the shrines of the Awliya and making them the Wasila even though there are certain people in our day and age who deny this and it is to Allah that we complain about their tribulations."[142]

Yes, I said it before that this attribute is an innate Attribute (al-Sifat al-Dhātī) of Allah Almighty. Allah Almighty says: "Say you; 'Who provides you from the heaven and the Earth? Who is the master of the ear and the eyes? And who brings out the living from the dead and brings out dead from the living and who plans all affairs?' They will

[141] Anwār al-Tanzīl (Tafsīr al-Baidawi), under the verse 79:5, (Dar al-Fikr, Beirut), vol. 5, p. 445.

[142] Ināyatul Qādi Wa Kifāyatul Rādi, (Hashiyat al-Shahab 'Ala al-Baidawi), under the verse 79:5, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 9, p. 399.

then now say: 'Allah'. Thus, say you, "Why do you not fear then?" (*Yunus 10:31*)

The Holy Qur'ān says that this is the characteristic of Allah alone, so much so, that even the Kuffar and the non-believers know it too. Ask them as to who is the one who manages the affairs of this world, they will say, "Lord", Allah, and will not say anyone else's name. On the other hand, the Qur'ān uses these characteristics to describe the beloved servants of Allah Almighty. I swear by Allah! Ask them whether the Qur'ān has saved itself from committing '*Shirk*'?

Only one answer to hundreds of questions!

We come back to the same point we made in our introduction that unless we differentiate between *Dhātī* (Innate) and *'Atā'ī* (bestowed), you will never seek refuge from the wrath of the Qur'ān and the Ahādīth. On the other hand if we do make this distinction then all of your 'polytheism'- like seeking help (of the pious), the knowledge of the unseen, calling out (to the pious), hearing (from far)-will come to an end.

An Angel causes death

Verse 33:

"Say, 'the Angel of death, who has appointed over you, causes you to die." (Al-Sajdah 32:11)

Verse 34:

"Until when death comes to any one of you, Our Angels take his soul. (Al-An'am 6:61)

Whereas Allah says in the Holy Qur'ān,

"Allah takes away the souls at the time of their death." (Al-Zumar 39:42)

Angel Jibra`īl gave a son

Verse 35:

"He (Jibra`īl Alaihis Salām) said (to Maryam RadiAllahu Anha), 'I am only a Messenger of your Lord that I may give you a pure son.'" (*Maryam 19: 19*)

Allah! Allah! Jibra`īl Alaihis Salām now claims to give a son! How much disturbing will this be to those of Najd! *Wa Lā Hawla Wa Lā Quwwata Illā Billāhil 'Aliyyil Adhīm!*

The Wahābis were crying on the fact that to name someone as *Muhammad Bakhsh, Ahmad Bakhsh* is *Shirk*, here the Qur'ān calls Jibra`īl as *Bakhsh* (giver of bounties)!

Allah Almighty, Jibra`īl Alaihis Salām, Abu Bakr and Umar RadiAllahu Anhuma are helpers

Verse 36:

"Then undoubtedly, Allah is his helper, and Jibra`īl and the righteous believers and after that the Angels are his helpers." (*Al-Tahrīm 66:4*)

The Prophet ﷺ commenting on this ayah said:

"The righteous believers are meant by Abu Bakr and Umar" RadiAllahu Anhuma. *(Tabrāni narrates in al-Kabīr, ibn Mardawiyya and Khatīb narrate from ibn Mas'ud RadiAllahu anhu).*[143]

Actually, this was how it was read in the Qir'at of Sayyiduna Ubai ibn Ka'ab RadiAllahu anhu, *"Wa Sālihul Mu'minīna Abu Bakrin wa Umaru Wal Mala'ikatu Ba'da Thalika dhahīr"*. Allah, together with His blessed name, calls His beloved servants as helpers; Jibra`īl, Abu Bakr and Umar are all helpers!

Verse 37:

The Hudhud bird said to Prophet Sulaymān Alaihis Salām, "I saw a woman reigning over (*Tamlikuhum*) them and she has got everything and she has a great throne." (*Al-Naml 27:23*)

The Qur'ān has called the queen as the 'Malik', the owner of her subjects, thus the freemen and slaves are all her possessions. However, when a person calls the beloved of Allah, the Prophet ﷺ as his *Mālik* (owner) then the sect of Wahābis begin issuing verdicts of *Shirk*.

Verse 38:

"And whoso gave life to one soul, then it is as if he has given life to all mankind." (*al-Ma'ida 5:32*)

This verse is an indication to the fact that those who prevented himself killing unjustly or did not retaliate for blood against the killer (as it is in *Ma'alim Sharif*[144]*)* then he is as if he has given the victim a

[143] Al-Mu'jam al-Kabīr, Hadith# 10477, (Al-Maktabat al-Faisaliyya, Beirut), vol. 10, p. 253.
Al-Dur al-Manthūr, under verse 66:4, (Dar Ihya al-Turath al-'Arabi, Beirut), vol. 8, p. 208.

[144] Ma'alim al-Tanzīl (Tafsīr al-Baghawi), under the verse 5:32, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 2, p. 25.

life, and him alone, then this results in as if he has given life to a whole mankind. I ask those Wahābis, which one is of greater significance? Is it to remove calamities or to spare a life?

Verse 39:

Prophet Yusuf Alaihis Salām said to his brothers

"Do you not see that I give full measure I am the best host to those who disembark?" (*Yusuf 12:53*)

Meaning those who come under my protection then I give him such a comfort, which cannot be found anywhere else.

And Allah said to Prophet Nūh 'Alaihis Salām, (When you sit comfortably in the ship then say),

"O my Lord, disembark me to a blessed land and You are the best of those who disembark." (Al-Mu'minūn 23:29)

One can see from the two verses how Allah proved His specific Attributes to His beloved Prophet Yusuf 'Alaihis Salām. When our Prophet is the best of those who disembark, who give shelter and protection, then he is more than just *'Dafi'ul Balā'*.

Verse 40:

"Only Allah is your friend and helper and His Messenger and the believers that they establish prayer and pay the poor their due and are bowed down before Allah." (*Al-Mā'ida 5:55*)

I say, when Allah Almighty has limited the help to Himself, the Messenger and the believers then it necessitates that this help is specific which is not found among others. This is because general help is related to every other Muslim, "The Muslim Men and Muslim women are friends/helper of each other." (*al-Towbā 9:17*)

Whereas at the other place Allah Almighty has said clearly, "There is no helper besides Allah."

It is in Ma'ālim, "(*There is none*), in the heavens and Earth, (*besides him*), meaning besides Allah, (*Any friend and helper*)."[145]

O Wahābis! How much *Shirk* is this in your eyes?! The Qur'ān specifically has attributed the characteristic of helping to the Prophets and the righteous believers and on the other hand, the Qur'ān said that this Attribute is of Allah alone. However, with the grace of Allah, the people of Ahlus Sunnah wa al-Jama'ah have faith on both of the verses and understand the distinction between *Dhātī* (Innate) and *''Atā'ī* (bestowed). In other words Allah Almighty is the ultimate helper, independently, whereas the Prophets and the Awliya have been bestowed this power of helping by Allah Almighty. Now I ask as to why help is needed. It is needed to 'remove the calamities' ('*Daf'ul Bala'*). Now when through the light of the Qur'ān, the beloved servants of Allah are the helpers of the Muslims then ultimately they are also *Dafi'ul Bala.* The only difference is that Allah is Dafi'ul Bala independently whereas His Prophets and beloved servants are Dafi'ul Bala through the grace and bestowment of Allah Almighty.

Now we include five verses from the *Torat* (Torah), *Injīl* (Bible) and *Zaboor* (Psalms):

The Prophet ﷺ is the protector and the guardian of his Ummah

Verse 41:

Torat Sharif

(Imām Bukhāri narrates from Abdullah bin Umar RadiAllahu anhuma, Dārimi, Tabrāni and Yaqub bin Sufyan narrate from Abdullah bin Salām RadiAllahu anhu that the description of the Prophet ﷺ in the Torah was as follows…)

[145] Ma'alim al-Tanzīl (Tafsīr al-Baghawi), under the verse 8:26, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 3, p. 132.

"O Prophet! Indeed we have sent you as a witness, and the giver of glad tidings and a clear warner and the forgiver and protector (*Hirz)* of the unlettered and beseecher of forgiveness on their behalf."[146]

Hirz is also one of the attributes of Allah: *"Ya Hirza al-Duáfā Ya Kanza al-Fuqarā."*

'Allāma Zurqāni writes in *Mawāhib al-Ladunniyya:* "The Prophet ﷺ is the protector but Allah Almighty has called him 'the protection' (verbal noun) through elaboration, like we might sometimes call an honest and fair person as 'Just' or a scholar as 'knowledge'. The reason for this is that the Prophet ﷺ is the guardian and the protector of his Ummah both in this world and the hereafter."[147] *Alhamdulillahi Rabbil 'Alamīn.*

Verse 42:

Torat Sharif

Now read carefully. We will provide you with two such verses from the Torat and Injīl that the foundations of the Wahābis will tremor equally more. In addition, why should they accept them when they do not obey the Qur'ān, believing in the possibility of Allah lying?[148] What is worse is that these two verses have been mentioned by Hazrat Shah Abdul Aziz. This scholar is their Imām's Uncle, Father of Shariah and Ancestor in Tariqah. Now, neither will they call him 'Mushrik' (polytheist) and nor will they accept the word of Allah!

The life of Layla has two calamities,

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[146] Dalā'il al-Nubuwwah li al-Baihaqi, the chapter on Sifat Rasoolillah ﷺ Fi al-Tourat wa al-Injīl, (Dar al-Kutub al-'Ilmiyyah, Beirut), vol. 1, p 276.
Sunan al-Dārimi, the chapter on Sifat al-Nabi ﷺ fi al-Kutub Qabla Mab'athihi, (Dar al-Mahasin li al-Taba'ah, Cairo), vol. 1, p. 14.
Sahih al-Bukhāri, the book on Selling, and in the chapter of Tafsīr, Surah al-Fath (Qadimi Kutub Khana, Karachi), vol. 1, p. 285, and vol. 2, p. 717.
Al-Khasāis al-Kubrā, the chapter on Dhikruhu Fi al-Tourat Wa al-Injīl, (Markaz Ahl Sunnat, Gujarat), vol. 1, p. 10.
Al-Tabaqāt al-Kubrā li ibn Sa'ad, the chapter on Dhikr Sifati Rasoolillahi ﷺ, (Dar Sadir, Beirut), vol. 1 , pp. 360-362.

[147] Sharh al-Zurqāni 'Ala al-Māwahib al-Laduniyya, Chapter One, (Dar al-Marifa, Beirut), vol.6.

[148] As stated by the 'Ulema of Deoband.

One is the companionship of Majnoon; And the second is his separation!

All hands are spread towards the Prophet ﷺ

Yes now open your minds, relax and listen as to what Allah Almighty has to say, indeed you will accept the true faith and become one of the Ahlus Sunnah wa al-Jama'ah. Shah Sahib writes in Tohfa-e-Ithnā Ashariyya:

It is in Torah, chapter four that Allah Almighty said to Prophet Ibrahīm Alaihis Salām, "Indeed Hajra will bear a child and among his descendants will be such a child whose hands will be above the rest and in front of whom people will spread their hands in humbleness."[149]

Who is that child? He is the Prophet of Allah, Muhammad, the Messenger of Allah ﷺ! All praise to Allah who has made us spread our hands in front of you, O Messenger of Allah ﷺ!

Wohi Rab Hai Jis Ne Tujh Ko Hamatan Karam Banāyā
Hamein Bhīk Māngne Ko Terā Āstan Batāyā[150]

Our Lord is He, who has made you an embodiment of Compassion
Who has commanded us to seek His pardon through your intercession[151]

The Prophet ﷺ is the owner of the Earth and all the creation

Verse 43 :

In *Zaboor*, quoted in *Ithnā Ashariyya:*

[149] Tohfa-e-Ithnā Ashariyya, Chapter six in the description of the faith and Prophethood of the Prophets 'Alaihim al-Salāto wa al-Salām, (Suhail Academy, Lahore), p.169.

[150] Hadāiq-e-Bakhshish, (Maktaba Radawiyya, Āram Bāg, Karachi), vol.2 , p.53.

[151] Prof. G.D. Qureshi, Imām Ahmad Razā's Religious Poetry, tranlsation of *Hadāiq-e-Bakhshish*, (Razā Academy, Stockport, 1996), Poetry number 65p. 96.

"O Ahmad, mercy gushes out from your lips. It is for this reason I give you blessings. Place your sword back into the sheath as your brightness and your praise will always prevail. All the nations will fall onto your feet. Allah has brought the true book filled with blessings and purity from the mountains of Makka. The Earth has been filled by the praises of Ahmad and his glorifications. Ahmad will be the owner of the Earth and the people" ﷺ. [152]

Main To Mālik Hi Kahoonga Ke Ho Mālik Ke Habīb
Ya'ni Mahboob-o-Muhib Me Nahin Mera Tera[153]

Since you are Allah's beloved, yours is everything
In love mine and yours does not apply to anything[154]

Those who do not regard the Prophet ﷺ as their master will not taste the sweetness of Imān

For this reason Imām Ajal, 'Arif Billah Sayyidi Sahl bin Abdullah Tastari RadiAllahu Anhu, Imām Qadi 'Iyad in his *Al-Shifā*, Imām Ahmad Qastalani in *Māwahib al-Laduniyya* and then 'Allāma Shāhabuddīn Khafaji Misri in *Nasīmur Riyad* and 'Allāma Muhammad Abdul Baqi Zurqāni in the *Sharh Māwahib* write;

"He who does not regard the Prophet ﷺ as his guardian in all his affairs nor does he see himself in the possessions of the Prophet ﷺ will never able to taste the sweetness of Imān (faith)."[155] May Allah forbid!

[152]Tohfa-e-Ithnā Ashariyya, Chapter six in the description of the faith and Prophethood of the Prophets 'Alaihim al-Salāto wa al-Salām, (Suhail Academy, Lahore), p.169.

[153] Hadāiq-e-Bakhshish, (Maktaba Radawiyya, Āram Bāg, Karachi), vol. 1 , p.2.

[154] Prof. G.D. Qureshi, Imām Ahmad Razā's Religious Poetry, tranlsation of *Hadāiq-e-Bakhshish*, (Razā Academy, Stockport, 1996), Poetry number 1, p. 13

[155] Al-Shifā Bi Ta'rīf Huqūq al-Mustafā, Chapter Two in the necessity of loving the Prophet Peace be upon him, (Al-Matba' al-Sharika al-Sahafiyya), vol. 2, p. 16.
Nasīm al-Riyadh Fi Sharh Al-Qadi 'Iyad, chapter in the necessity of loving the Prophet Peace be upon him, (Markaz Ahlesunnat, Gujarat), vol. 3, pp. 346-347.
Al-Māwahib al-Laduniyya, Chapter Seven, (Al-Maktab al-Islami, Beirut), vol. 3, pp. 299-300.
Sharh al-Zurqāni 'Ala al-Māwahib al-Laduniyya, Chapter One, (Dar al-Marifa, Beirut), vol. 6, p. 313.

After mentioning the verses from the Torat and Injīl, this humble servant has remembered an additional two verses and several more Ahādīth. However, before I write them, I would like to tell you what their Imām had to say in his *Taqwiyatul Imān:*

"Who ever possess the key will have the lock in his power, whenever he wishes he can open it."[156]

Twelve Ahādīth to prove that the Prophet ﷺ has been given the keys of control and command

However, what would this poor man know? Several pages later he then said; "He whose name is Muhammad or Ali have no power/command of anything."[157] Now In sha Allah it will be proven that the Prophet ﷺ has been given the keys of all the transactions of this world.

This poor man must have been thinking about those keys of Delhi, which are sold on the steps of Jami' Masjid! (Some people, together with other goods, sell keys on the steps of Jami' Masjid of Delhi. Their Imām, Ismā'il was also from Delhi). It is a pity that he did not know what keys the Beloved Prophet of Allah ﷺ was given. Yes, if you want to know then read on.

Verse 44:

(Torat Sharif: Baihaqi and Abu Nu'aym write in Dalā'il al-Nubuwwah that Umm al-Darda narrates that I asked Ka'ab Ahbar whether he read the description of Prophet ﷺ in the Torah. Answering in the affirmative he said that it was written in the Torah that):

"Muhammad is the Messenger of Allah. His name is *Mutawakkil*. Neither is he harsh nor is he coarse. He never screams in the markets. He has been given the keys so that though him, Allah can give sight to the blind, give hearing to the deaf and give the power of speech to

[156] *Taqwiyat al-Imān*, Chapter two, (Matba' 'alimi, Andrun Lohari Darwaza, Lahore), p. 14.

[157] Ibid. p. 28.

those who are dumb. This will be the case until the people will testify that, there is no deity except Allah, Who has no partner. That Prophet ﷺ will protect the oppressed and the weak and save them from being deemed weak."[158]

Verse 45:

(Hakim, ibn Sa'ad, Baihaqi and Abu Nu'aym narrate from Ummul Mu'minīn Aisha Siddiqah, the beloved of the beloved of Allah, that the description of the Prophet ﷺ in Injīl was as follows):

"Neither is he harsh nor is he coarse. He never screams in the markets. He has been given the keys."[159] (The rest of the text is like the previous verse of *Torat Sharif*).

Hadith 61:

(Bukhāri and Muslim narrate from Abu Hurairah). The Messenger of Allah ﷺ has said: "I was asleep when the keys of the treasures of this world were brought to me and were placed in my hands."[160]

Hadith 62:

(Imām Ahmad and Abu Bakr bin Abi Shayba narrate from Sayyiduna Ali KarramAllaho Wajhahul Karīm). The Messenger of Allah ﷺ has said: "I have been given that which other Prophets before me were not given. I have been assisted by awe (the enemies shudder for months by merely hearing my name) and I have been given keys of the Earth."[161] Imām Jalāluddīn Suyuti has declared this Hadith as *Sahīh*.

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[158] Al-Khasāis al-Kubrā, the chapter on Dhikruhu Fi al-Tourat Wa al-Injīl, (Markaz AhleSunnat, Gujarat), vol. 1, p. 11.

Al-Tabaqāt al-Kubrā li ibn Sa'ad, the chapter on Dhikr Sifati Rasoolillahi ﷺ, (Dar Sadir, Beirut), vol. 1, p. 377.

[159] Al-Khasāis al-Kubrā, the chapter on Dhikruhu Fi al-Tourat Wa al-Injīl, (Markaz Ahl Sunnat, Gujarat), vol. 1, p. 11.

Al-Mustadrak li al-Hākim, the book on al-Tarīkh, the chapter on the most generous of the men, (Dar al-Fikr, Beirut), vol. 2, p. 614.

Al-Tabaqāt al-Kubrā li ibn Sa'ad, the chapter on Dhikr Sifati Rasoolillahi ﷺ, (Dar Sadir, Beirut), vol. 1 , p. 363.

[160] Sahih al-Bukhāri, the book al-I'tisām, the chapter on Qawl al-Nabi "Bu'ithtu Bi Jawami'i al-Kilam, (Qadimi Kutub Khana, Karachi), vol. 2, p. 108.

Sahih Muslim, the Chapter on al-Masajid wa Mawdi' al-Salāh, (Qadimi Kutub Khana, Karachi), vol. 1, p. 199.

[161] Musnad Ahmad bin Hanbal, narrated from Ali RadiAllahu Anhu, (Al-Maktab al-Islamiy, Beirut), vol. 1, p. 98.

Hadith 63:

[Imām Ahmad in his Musnad, ibn Hibbān in his Sahīh and Abu Nu'aym in Dala'ilun Nubuwwa narrates through an authentic (Sahīh) chain from Jābir bin Abdillah RadiAllahu Anhuma]. The Prophet ﷺ has said, "The keys of the Earth were brought to me on the back of the '*Ablaq*' horse. Jibra`īl Alaihis Salām brought it wrapped in very fine silk velvet on it."[162]

Hadith 64:

(Imām Ahmad in his Musnad and Tabrāni in Mu'jam Kabīr narrate from Abdullah bin Umar RadiAllahu Anhuma). The Prophet ﷺ once said: "I have been given the keys of everything except for these five hidden things."[163] (The five hidden knowledge, *Ghuyūb Khamsa*)[164]

'Allāma Hafni in the notes of *Jāmi Saghīr* writes; "He was then given the knowledge of these five too."[165] (For more information upon this topic, refer to my book, *"Ma'al al-Jaib Bi 'Uloom al-Ghayb")*

Similarly, Imām Jalāluddīn Suyuti quotes in his *Khasā'is Kubrā*[166] that 'Allāma Madābagi, in the Sharh of *Fathul Mubīn* of Imām ibn Hajar Makki, writes, "This is the truth", (that the Prophet ﷺ was given the knowledge of the fuve hidden things).

Al-Musannaf Li ibn Abi Shayba, the book on al-Manaqib, Hadith# 31638, (Dar al-Kutub al-'Ilmiyyah, Beirut), vol. 6, p. 308.
Al-Khasāis al-Kubrā, the chapter on Ikhtisasuhu Bi al-Nasr Bi al-Ru'bi, (Markaz Ahl Sunnat, Gujarat), vol. 2, p. 193.

[162] Musnad Ahmad bin Hanbal, narrated from Jabir RadiAllahu Anhu, (Al-Maktab al-Islamiy, Beirut), vol. 3, p. 328.
Al-Khasāis al-Kubrā, with reference to Ahmad bin Hanbal and Abu Nu'aym, the chapter on Ikhtisasuhu Bi al-Nasr, (Markaz AhleSunnat, Gujarat), vol. 2, p. 195.

[163] Musnad Ahmad bin Hanbal, narrated from ibn Umar RadiAllahu Anhuma, (Al-Maktab al-Islami, Beirut), vol. 3, p. 328.
Al-Mu'jam al-Kabīr, , (Al-maktabat al-Faisaliyya, Beirut), vol. 12, p. 361.

164 Refering to the verse, Undoubtedly, with Allah is the knowledge of the Hour, and He sends down rain and knows what is in the wombs of the mothers and no soul knows what it will earn tomorrow and no soul knows in what land it will die. Undoubtedly, Allah is the Knower, All Aware. *[31:34]* For detail discussion view appendix

[165] Hawāshi al-Hafni 'Alā Jāmi' al-Sagīr 'Alā Hāmish al-Sirāj al-Munīr, the Hadith Utitu Mafatih, (Al-Matba' al-Azhariyya al-Misriyya, Egypt), vol. 2, p. 73.

[166] Al-Khasāis al-Kubrā, the chapter on Ikhtisāsuhu Bi al-Nasr Bi al-Ru'bi, (Markaz Ahl Sunnat, Gujarat), vol. 2, p. 195.

The keys of helping and benefiting and the creations of the skies and the Earth are in his hand ﷺ

Hadith 65:

(The same has been recorded by Ahmad and Abu Ya'lā, both narrating from Abdullah bin Mas'ud RadiAllahu Anhu.)[167]

Abu Nu'aym reports from Abdullah bin Abbās RadiAllahu Anhuma, who narrated that the mother of the Messenger ﷺ, Sayyidah Amina RadiAllahu Anha used to state, "When the Messenger of Allah ﷺ was born, he fell straight into prostration. Then I saw a white cloud from the sky appearing and covering the Messenger of Allah ﷺ such that he ﷺ disappeared from me. When the cloud appeared, I saw that the Prophet ﷺ was covered in a white woolly shawl and there was a green mat spread on the floor. Within the hands of the Messenger ﷺ there were three keys made of diamonds and there was an unseen voice heard saying, 'The Messenger of Allah ﷺ has grasped the key of giving victory, the key of giving benefit and the key of Prophethood.' Then I saw another cloud which enclosed the Messenger of Allah ﷺ such that he disappeared from my view and it became illuminated. I saw that the Messenger of Allah ﷺ is holding a folded piece of green silk in his blessed hands and an unseen voice was heard was saying, 'How great! How great! The Messenger of Allah ﷺ has grasped the whole world; all the creation has entered into his grasp, with none left out.'"[168]

Hadith 66:

Hafidh Abu Zakariyā Yahyā ibn 'Ayiz narrates in his *Mawlid* from Abdullah ibn 'Abbās who narrates from Hadhrat Amīna Zahriya that

[167] Musnad Ahmad bin Hanbal, narrated from ibn Mas'ud RadiAllahu Anhu, (Al-Maktab al-Islami, Beirut), vol. 1, p. 386.

Sunan al-Dārimi, the chapter on Ma U'tiya al-Nabiyyu ﷺ Min al-Fadl, (Dar al-Mahasin li al-Taba'ah, Cairo), vol. 1, p. 30.
Al-Khasāis al-Kubrā, the chapter on Ikhtisasuhu Bi annahu Awwalu Man Tanshaqqu al-Ardu Minhu, (Markaz Ahl Sunnat, Gujarat), vol. 2, p. 218.

[168] Al-Khasāis al-Kubrā, the chapter on Mā Zahara Fi Lailat Moulidi, (Markaz Ahl Sunnat, Gujarat), vol. 1, p. 48.

Ridwān (the gate keeper of paradise) after embracing the Messenger of Allah ﷺ in his wings stated, "With you are the keys of victory, you have been made to wear the ornaments of awe and whoever listens about you his heart will tremble with fear despite not seeing you. O the vicegerent of Allah!" ﷺ[169]

If one possesses a clear insight, one will understand that everything is included just by the word "Caliph of Allah." Or is it such that "He whose name is Muhammad or Ali has no power/command over anything"?[170] Indeed the Prophet ﷺ has control over everything, that is why he is called the great vicegerent of Allah ﷺ.

Hadith 67:

Imām Dārimi in his *Sunan* narrates the Messenger of Allah ﷺ has said:

"I will be the first person to come out of the grave when people will be resurrected and I will be their leader when they will be presented at the court of Allah. I will be their representative when they will not able to talk. I will intercede on their behalf when they will be accounted. I will give them glad tidings when they will be in despair. Honour and the keys will be in my hands together with *Liwa'al Hamd,* the flag of honour and praise."[171]

All praise is due to Him who has given the authority of honour and intercession in the hands of His beloved Prophet ﷺ. It is for this reason Sheikh Abdul Haqq Muhaddith Dehlvi Rahmatullahi Alaihi writes in his book, *Madarijun Nubuwwah*:

"On that day it will become apparent that the Messenger of Allah is the caliph. The day will be his day and the order will be his order by the grace of Allah Almighty." [172]

[169] Ibid, vol. 1, p. 49.
[170] Taqwiyat al-Imān, chapter II, (Matba' 'Alimi Andrun Lohari Darwaza, Lahore), p. 17.

[171] Mishkāt al-Masābih, with reference to Tirmidhi and Dārimi, the chapter on Fadā'il Sayyid al-Mursalīn, (Qadimi Kutub Khana, Karachi), p. 514.
[172] Madārij al-Nubuwwa, Chapter two, (Maktaba Nooriya Razawiyya, Sikhar), vol. 1, p. 274.

Hadith 68:

Sheikh ibn 'Abdi Rabbihi narrates in his book *Bahjatul Majalis* that the Messenger of Allah ﷺ has said:

A throne will be placed near the *sirat* (bridge) on the Day of Judgement. An Angel will appear and will stand on its first step. The Angel will announce, "O Muslims! Those who have recognised me have indeed recognised me, and those who have not then they should know that I am the *Mālik* of the hellfire. I have been ordered by Allah to hand over the keys of hell to Muhammad ﷺ and Muhammad ﷺ has ordered me to hand over the keys to Abu Bakr. Yes! Yes! Bear witness! Bear witness!" Then a second Angel will come and will stand on the second step of the throne and will say, "O Muslims! Those who have recognised me have indeed recognised me, and those who have not then they should know that I am *Ridwan* of Jannah [paradise]. I have been ordered by Allah to hand over the keys of paradise to Muhammad ﷺ and it is the order of Muhammad ﷺ that I hand over the keys to Abu Bakr. Yes! Yes! Bear witness! Bear Witness!"

(*This hadith has also been mentioned by 'Allāma Ibrahīm bin Abdullah al-Madani al-Shāfi'i in the seventh chapter, Al-Tahqīq fi Fadli Al-Siddiq, in his book, Al-Iktiāa Fi Fadli al-Arba'ati al-Khulafā.)*

Hadith 69:

Hafiz Abu Sa'īd Abdul Malik bin Uthmān, in his book *Sharf al-Nubuwwah*, narrates from Abdullah bin Mas'ud RadiAllahu Anhu that the Prophet of Allah ﷺ has said:

"On the Day of Judgement, two thrones will be brought forward and will be placed on the either sides of the *Arsh*. Two people will stand on each of the throne. The person on the right will say, "O people! Those who have recognised me have indeed recognised me, and those who have not then they should know that I am *Ridwan*, the keeper of Jannah, paradise. I have been ordered by Allah to hand over the keys of paradise to Muhammad ﷺ and Muhammad ﷺ has ordered me to

hand over the keys to Abu Bakr and Umar. Listen and bear witness!" Then the other person on the left will say, "O people! Those who have recognised me have indeed recognised me, and those who have not then they should know that I am the Mālik the keeper of hell. I have been ordered by Allah to hand over the keys of paradise to Muhammad ﷺ and it is the order of Muhammad ﷺ that I hand over the keys to Abu Bakr and Umar so that they can put their enemies in the hellfire. Bear Witness!"[173]

(*This Hadith has also been mentioned by 'Allāma Ibrahīm bin Abdullah al-Madani al-Shafi'i in the seventh chapter, Al-Ahādīth al-Gurar Fi Fadli al-Shaykhain Abi Bakr Wa Umar, in his book, Al-Iktifa Fi Fadli al-Arba'ati al-Khulafa.)*

This Hadith is similar to that which has been mentioned by Abu Bakr Shafi'i in Gilaniyyāt:

"It will be announced on the Day of Judgement, 'Where are the companions of the Prophet ﷺ?' Thus, the Khulafā will be brought forward and will be said to them, 'Go and take whosoever you wish into Jannah and leave whom you wish.'"

(*Mentioned by 'Allāma Shahabuddīn al-Khafaji in his Nasīmur Riyadh, the commentary of Shifa of Imām Qadi Iyād, in the chapter, "What has been mentioned about the unseen by the Prophet ﷺ").*[174]

Hadith 70:

In addition, Sayyiduna Moulā 'Ali RadiAllahu anhu has said:

"I am *Qasīm al-Nār"*, meaning I will take my friends to Jannah and will put my enemies in to the hellfire. (*Narrated by Shadhān al-Fadili*

[173] Manahil al-Shifa wa Manahil Bi Tahqīq Sharf al-Mustafa, Hadith# 2388, (Dar al-Basha'ir al-Islamiyya, Beirut), vol. 5, p. 419-420.

[174] Nasīm al-Riyadh Fi Sharh Al-Qadi 'Iyad, *Ma Atla'a 'Alaihi al-Nabi* ﷺ *Min al-Ghuyoob.*, (Markaz Ahlesunnat, Gujarat), vol. 3, p. 164.

from Hadrat Ali RadiAllahu anhu in the chapter "Rad al-Shams", the returning of the sun).[175]

Actually, Imām Qadi Iyād Rahmatullahi Alaihi has mentioned this hadith as the words of the Prophet ﷺ, in praise of Hadrat Ali. He says in his Al-Shifā:

"…Indeed the scholars of tradition and Hadith have said that the Prophet ﷺ has mentioned these sayings to his beloved companions which are related to the unseen. For example, the news that they will overpower their enemies or that the worst of the nation will colour the beard of Moula Ali with the blood of his head and that he will be the *Qasīm al-Nār*, taking his friends to Jannah and his enemies to the hellfire."[176]

It is written in *Nasīm al-Riyādh* after the above-mentioned saying of Ali RadiAllahu anhu, "Ibn Athīr is Trustworthy (Thiqah) and Hadrat Ali cannot say that from his own opinion and thus this Hadith is *Marfū'* and there is no room for any kind of *ijtihad* (independent judgement) in a legal question."[177]

I say, it is clear from the words of Nasīm that it does not regard it as the narration of Hadrat 'Ali, thus he turned it to ibn al-Athīr and we have mentioned its chain. Alhamdulillah.

It is in *Madārijun Nubuwwah*: "It has been narrated that Allah will make him stand on the right side of the Throne, or on the throne itself in one narration or on the *Kursi* in another narration and will be given the keys of Jannah."[178]

O reader! Read and open your hearts with the keys of justice and see how Allah - the Ultimate Owner of the universe - has granted His beloved Prophet ﷺ the keys of treasures of this world, of victory and

[175] Kanz al-‘Ummāl, Hadith# 36475, (Muassas al-Risala, Beirut), vol. 13, p. 152.

[176] Al-Shifā Bi Ta'rīf Huqūq al-Mustafā, *Ma Atla'a 'Alaihi al-Nabi ﷺ Min al-Ghuyūb* , (Al-Matba' al-Sharika al-Sahafiyya), vol. 1, pp. 283-284.

[177] Nasīm al-Riyadh Fi Sharh Al-Qadi 'Iyad, *Ma Atla'a 'Alaihi al-Nabi ﷺ Min al-Ghuyūb.*, (Markaz Ahlesunnat, Gujarat), vol. 3, p. 163.

[178] Madārij al-Nubuwwa, Chapter two, (Maktaba Nooriya Razawiyya, Sikhar), vol. 1, p. 274.

triumph and the keys of benefiting others together with the keys of Paradise and Hell. In other words, He has given him the keys of everything. Now that we have mentioned all this, then remember all that which they have confirmed, "Whosoever has been given the keys then the locks are also in his possession. Whenever he desires he opens and whenever he wants he will leave it locked." (*Taqwiyatul Imān- Ismā'il Dehlvi*).[179] Alhamdulillah.



[179] *Taqwiyat al-Imān*, Chapter two, (Matba' 'alimi, Andrun Lohari Darwaza, Lahore), p. 14.

PART 2

Consists of three types.
Type I

Relate to the greatness of the Prophet Muhammad ﷺ, illuminating the light of faith in our hearts.

Hadith 71: It is in Sahīh al-Bukhāri, Abu Hurairah RadiAllahu Anhu narrates that when ibn Jamīl did not give the full payment of his Zakat the Prophet ﷺ said, "What is wrong with ibn Jamīl? Wasn't he a poor man then Allah and His Prophet made him rich?"[180] Jalla Jalāluhu wa SallAllaho 'Alaihi Wa Sallam.

Allah and His Prophet ﷺ are the Protectors

Hadith 72:

The Prophet ﷺ has said:

"Allah and His Prophet are the protectors for those who have no protectors." *(Narrated by Tirmidhi and said it is a Hasan Hadith and by Ibn Mājā who narrates from Amīrul Mu'minīn Umar RadiAllahu Anhu).*[181]

'Allāma Manawi writes in *Taysīr* under this Hadith; "It means that they are their custodians, *Hāfith lahu*."[182]

The Prophet of Allah ﷺ is the guardian of both worlds

Hadith 73:

When Sayyiduna Ja'far Tayyār RadiAllahu Anhu was martyred, the Prophet ﷺ went to his house. The Prophet ﷺ asked about his

[180] Sahih al-Bukhāri, the book on Zakāt, the chapter on the verse "Wa Fi al-Riqābi Wa al-Garimina", (Qadimi Kutub Khana, Peshawar), vol. 1, p.198.
[181] Sunan al-Tirmidhi, the chapter on Mā Jā'a Fi Mirāth al-Khāl, Hadith# 2110, (Dar al-Fikr, Beirut),vol. 4, p. 33. Sunan Ibn Mājāh, the chapters on Zakāt, the chapter on Dhawi al-Arhām, (H. M. Sa'īd company, Karachi), P. 201.
[182] Al-Taysīr Sharh Al-Jami' al-Sagīr, under the Hadith Allahu Wa Rasooluhu Moula Man La Moula Lahu, (Maktaba al-Imam al-Shafi'i, Riyadh),vol. 1, p. 206.

children and so they were brought to him. Hadrat Abdullah bin Ja'far Tayyar RadiAllahu Anhuma then narrates:

"Then our mother came and mentioned about their (children's) orphanage. The Messenger of Allah ﷺ said, "Are you worried about their poverty whilst I am their guardian in this world and the Hereafter?" (*Narrated by Ahmad, Tabrāni and ibn 'Asākir RadiAllahu Anhum).*[183]

The Prophet of Allah ﷺ is the guardian of Ahlus Sunnah on the Day of Judgement

Hadith 74:

The Prophet of Allah ﷺ says:

"To love Abu Bakr and Umar (RadiAllahu Anhuma) is part of Imān (Faith) and to have their hatred is Kufr (infidelity). To love the Ansār is part of Imān and to hate them is Kufr. To love the Arabs is part of Imān and to hate them is Kufr. Whosoever insults any of my companions then upon him is the curse of Allah and whosoever takes care of me as regards to my companions, I will be his protector on the Day of Judgement." All praise is to Allah. (*Narrated by ibn 'Asākir from Jābir RadiAllahu Anhu).*[184]

Many Ahādīth to prove that Allah and His beloved Prophet ﷺ are the Owners of wealth

Hadith 75 and 76:

Mentioning the goodness of earning Halal wealth and spending it on goodness and mentioning the badness of earning Harām earnings, the Prophet ﷺ has said:

[183] Musnad Ahmad bin Hanbal, narrated from Abdullah bin Ja'far, (Al-Maktab al-Islamiy, Beirut),vol. 1, pp. 204-205.
Tarīkh Dimashq al-Kabīr, biography of Abdullah bin Ja'far 3303, (Dar Ihya al-Turath al-'Arabi, Beirut), vol. 29, pp. 173-174.
[184] Tarīkh Dimashq al-Kabīr, biography Umar bin al-Khattāb 5302, (Dar Ihya al-Turath al-'Arabi, Beirut), vol. 47, p. 181.

"And there are many who fulfil their desires using the wealth of Allah and His Prophet. They have no share on the Day of Judgement except the Hellfire." (*Narrated by Ahmad and Tirmidhi and said that this is a Sahīh and Hasan Hadith, both narrated from Khowlā bint Qais. Baihaqi has narrated this Hadith in his Shu'b from Ibn Umar RadiAllahu Anhum).*[185]

The Prophet ﷺ is the owner of the wealth and the lives

Hadith 77:

The Messenger of Allah ﷺ said, "No wealth has benefited me much like the wealth of Abu Bakr." Hearing this Sayyiduna Abu Bakr Siddiq RadiAllahu Anhu cried and said, "No one owns my life or my wealth except you O Messenger of Allah!" *(Narrated by Ahmad in his Musnad, through a Sahīh chain, from Abu Hurairah RadiAllahu Anhu).*[186]

Hadith 78:

Allah Says: "You say that I don't ask from any reward from you except the love of the closed ones" (Al-Shu'ra 42: 23).

This verse was revealed when the Ansār, the companions who lived in Madina Munawwarah, came to the Prophet ﷺ in humbleness, stood on their knees and said "Our wealth and all that which we possess is for Allah and His Prophet ﷺ."*(Narrated by the sons of Jarīr, Abu Hatim and Mardawiyyah who narrated from Miqsam, who narrated from ibn 'Abbās RadiAllahu Anhuma).*[187]

Hadith 79:

[185] Musnad Ahmad bin Hanbal, narrated from Khoula bint Qais, (Al-Maktab al-Islamiy, Beirut),vol. 6, p. 378.
Sunan al-Tirmidhi, the book on al-Zuhd, the chapter on Ma Ja'a Fi Akhthi al-Māl, Hadith# 2381, (Dar al-Fikr, Beirut), vol. 4, p.166.
Shu'ab al-Imān, Hadith# 5527, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 5, pp. 396-397.

[186] Musnad Ahmad bin Hanbal, narrated from Abu Hurairah RadiAllahu Anhu, (Al-Maktab al-Islamiy, Beirut), vol. 2, p. 253.

[187] Jāmi' al-Bayān, (Tafsīr Tabari), under the verse 42: 23, (Dar Ihya al-Turath al-'Arabi, Beirut), vol. 25, p. 32.
Tafsīr ibn Abi Hatim, under the verse 42:23, (Maktaba Nazar Mustafa al-Bāz, Makka al-Mukarrama), vol. 10, p. 3276.
Al-Dur al-Manthūr, with reference to ibn Jarīr, ibn Abi Hatim and ibn Mardawiyya, under the verse 42:23, (Dar Ihya al-Turath al-'Arabi, Beirut), vol. 7, p. 299.

When the Prophet ﷺ captured the women and the children of Bani Hawāzin tribe, and distributed wealth and slaves to the fighters, the leaders of the tribe came to the Prophet ﷺ asking for their families and wealth. Zahīr bin Sarujashmi RadiAllahu Anhu asked:

"O Prophet of Allah! Have pity on us through your mercy. You are indeed the embodiment of all good qualities, benefits and character, giving us hope and shelter.

Have mercy on the tribe upon whom the fate acted as a barrier. The tribe has been ruined and the situations of the time have changed.

These misfortunes will always mourn and prevail our hearts; full of distress and sorrow.

If the bounties of the Prophet, which are prevalent to the people, did not reach us then we will find no resort. O the most intelligent one!"

After hearing these couplets, the Prophet ﷺ said, "Whatever has come into my hands and in the hands of the children of Abdul Muttalib has been granted to you." Hearing this, the *Quraish* said, "Whatever we posses are for Allah and His Prophet" and then the Ansār said, "And whatever we have is all for Allah and His Prophet." *(Imām Tabrāni narrated in the Thulathiyyāt of his Mu'jam al-Sagīr who narrated from Ubaidullah ibn Ramahas al-Qaisi, in his visit to Ramla in the year 274 A.H., who narrated from Abu Umar and Ziyad bin Tariq, who was 120 years old at the time. He says, "We heard Abu Jarwal Zuhair bin Surdin al-Jushami say…" and then he narrated the Hadith).*[188]

Having hope in the blessing of the Prophet ﷺ

Hadith 80:

Aswad bin Mas'ud Thaqafi RadiAllahu Anhu said to the Prophet ﷺ:

[188] Al-Mu'jam al-Kabīr, narrated from Zuhair bin Surd al-Jushami, Hadith # 5303, (Al-Maktaba al-Faisaliyya, Beirut), vol. 5, pp. 269-270.
Al-Mu'jam al-Sagīr, from Asma bint Ubaidullah, (Dar al-Kutub al-Ilmiyya, Beirut), vol. 1, pp. 236-237.
Al-Mu'jam al-Awsat, Hadith# 4667, (Maktaba al-Ma'arif, Riyadh), vol. 5, pp. 318-319.

"You are such a Prophet whose blessing is sought at the time of drought when the rain doesn't fall." *(Umar bin Shaiba narrates through Āmir al-Sha'bi. It has been recorded by al-Hafith in al-Isabah and said that ibn Fat'hūn has mentioned this Hadith in al-Dhayl).*[189]

[189] Al-Isāba Fi Tamīz al-Sahaba, biography of Aswad bin Mas'ud al-Thaqafi 168, (Dar al-Fikr, Beirut), vol. 1, p. 75.

"And who is there for us other than the Prophet ﷺ to whom we run for shelter"

Hadith 81:

A bedouin came to the Prophet of Allah ﷺ and said:

"Because of the severity of the drought, we have presented ourselves in such a state like the young maidens."

"Who are dearly loved by their parents; they worked so much that they have no strength left and their chests have become fatigued. Blood is flowing from their chests and the mothers have forgotten their children"

"If a girl would push a strong young person then due to the weakness he would fall on to the ground and would not be able to utter any word"

"And who is there for us other than the Prophet, to whom we run for shelter. Indeed the refuge of the creations of Allah is in the presence of the Prophets." Peace be upon him.

Hearing this, the Prophet quickly climbed the Mimbar and raised his hands, asking Allah for rain. No sooner did the hands were lowered, that clouds appeared and showered rain. The people on the outskirts of the city came and said, "We are drowning." Therefore, the Messenger of Allah ﷺ said, "*Hawālaina Lā 'Alainā*, around us and not on us." After saying this, the sky above Madina Munawarrah became clear and it was raining around the blessed city. Seeing this, the Prophet ﷺ said, "If Abu Talib was to be alive, then seeing this would have cooled his eyes. Who is there who will recite to me his poem?"

Sayyiduna Ali RadiAllahu Anhu said, "Probably you want to hear those verses of Abu Talib which were written in the Prophet's praise:

The Prophet ﷺ is the protector of orphans and the guardian of widows

"…The radiant face by which rain can be sought, the protector of orphans and the guardian of widows. "

Great people sought the Prophet ﷺ for bounties and mercies

"The Banu Hashim asks his help at the time of destruction. And by him do they find bounties and mercies."

The Prophet ﷺ said, "Yes indeed this is what I wanted to hear."

May Allah shower blessings upon him and grant us the showers of mercies through the blessing of the Prophet ﷺ. *(Narrated by Baihaqi in Dala'il, through an authentic chain, like Imām 'Asqalani and Dailami in Musnad al-Firdous have mentioned. Both have narrated from Anas RadiAllahu Anhu).*[190]

This beautiful Hadith is indeed cure for the believers and exacerbation for the hypocrites. The most beneficial verse of the poem for our book is, *"There is no one except the Prophet to whom we go to at the time of calamities. There is no resort for the creation of Allah except he who has a brilliant white coloured face by which water and rain is sought. He is the protector of the orphans and the guardian of the widows. He is such that the greatest of the great seek his protection, bounties and blessings."* SallAllaho Alaihi Wa 'Alā Ālihi wa Sahbihi Wa Bārik wa Sallam

Hadith 82:

When the Prophet ﷺ began to distribute the booty of Ji'irrana to all the Arab tribes including the Quraish, except the Ansār. They thought that the Prophet ﷺ will not pay attention to them anymore and will

[190] Dalā'il al-Nubuwwah li al-Baihaqi, the chapter of Istisqā al-Nabiyyi ﷺ, (Dar al-Kutub al-'ilmiyyah, Beirut), vol. 6, p. 141.
Fath al-Bāri Sharh Sahih al-Bukhāri, the chapter on Suwāl al-Nās al-Imama al-Istisqā'a, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 3, p. 429.

turn his attention towards his own tribe, the Quraysh. Thus, as devotees feel upset to see their beloved turn his attention towards others as so they felt emotional and miserable. Up the extent, that some even complained about this. The Beloved Messenger of Allah heard this and was saddened. He gathered the Ansār and said: "Didn't I find you misguided and thus Allah Almighty gave you guidance? Didn't I find you in need and Allah made you rich?"[191]

In the narration of Bukhāri, Muslim and Musnad Imām Ahmad: "O the group of Ansār! Did I not find you in misguidance then Allah gave you guidance through me? And that you had hatred for each other and Allah united your hearts because of me? And that you were in need and Allah made you rich due to me?" *(Narrated from Abdullah bin Zaid bin 'Asim.*[192] *Imām Ahmad narrated from Anas,*[193] *Imām Ahmad, 'Abd bin Humair and Di'ā from Sa'īd RadiAllahu Anhum*[194]*)*

"The favours and the bounties of Allah and His Messenger ﷺ are great."

At every question the Ansār would reply, "We ask refuge in Allah from the anger of Allah and His Prophet." The Prophet ﷺ then said, "Will you not answer me?" They all replied, "The favour and the bounty of Allah and His Messenger are great." The Prophet ﷺ asked, "If you wanted you could have answered." They all cried out saying, "The favour and the bounty of Allah and his Prophet are great." *(Abu Bakr bin Abi Shaiba narrated in his Musannaf from Abu Sa'īd al-Khudri RadiAllahu Anhu)*[195]

[191] Al-Musannaf Li ibn Abi Shayba, the book on al-Magāzi, the battle of Hunain, Hadith# 36986, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 7, p. 419.

[192] Sahih al-Bukhāri, the book on al-Magāzi, the chapter on Gazwa al-Tā'if, (Qadimi Kutub Khana, Karachi), vol. 2, p.260.
Sahih Muslim, the book on Zakat, the chapter on I'tā al-Mu'tafiqa, (Qadimi Kutub Khana, Karachi) ,vol. 2, p. 260.
Musnad Ahmad bin Hanbal, narrated from Abdullah bin Zaid RadiAllahu Anhu, (Al-Maktab al-Islami, Beirut), vol. 4, p. 42.

[193] Ibid. vol. 3, p. 104 and 253.

[194] Kanz al-'Ummāl, with reference to Imam Ahmad, 'Abd bin Humaid narrating from Abu Sa'īd al-Khudri, Hadith# 33764, (Muassas al-Risala, Beirut), vol. 12, p. 17.

[195] Al-Musannaf Li ibn Abi Shayba, the book on al-Magāzi, the battle of Hunain, Hadith# 36986, (Dar al-Kutub al-'Ilmiyya, Beirut),vol. 7, p. 419.

Three Ahādīth in support that the owners of the earth are Allah and His Prophet ﷺ

Hadith 83:

The Messenger of Allah ﷺ has said: "The land which is not owned by anyone is owned by Allah and His Prophet." *(Baihaqi narrated in his Shu'b from ibn Abbās RadiAllahu Anhuma)*[196]

Hadith 84:

The Beloved Messenger of Allah ﷺ has said: "The old lands are owned by Allah and His Prophet." (*Baihaqi narrated in his Shub from Ta'us RadiAllahu Anhu)*[197]

I say: the reason why the Hadith has specified barren lands, mountains and other old lands is because no one actually owned these. All these are purely owned by Allah and His Messenger ﷺ. Otherwise, the houses, dwellings, other buildings, and their lands are the property of Allah and His Prophet too, even though the names of their owners are known. You have already read what Allah said in Zaboor Sharif as regards to the Prophet ﷺ, "The Earth has been filled by the praises of Ahmad and his glorifications. Ahmad will be the owner of the Earth and the people."[198]

This specification is like that which is in the Verse "The Day when the command will be of Allah." (82:19). The whole time the command is of Allah but that Day will be to separate those who claimed to have command on this Earth. Indeed the narration of Imām Bukhāri has told us that the whole Earth and the lands are the property of Allah and His Prophet.

Hadith 85:

[196] Al-Sunan al-Kubrā li al-Baihaqi, the book on Ihyā al-Amwāt, the chapter on Lā Yutrak Dhimmi, (Dar Sādir, Beirut), vol. 6, p. 143.
[197] Ibid.vol. 6, p. 143.

[198] Tohfa-e-Ithnā Ashariyya, Chapter six in the description of the faith and Prophethood of the Prophets 'Alaihim al-Salāto wa al-Salām, (Suhail Academy, Lahore), p.169.

The Prophet ﷺ says: "Know! Verily the Earth is owned by Allah and His Prophet" ﷺ. *(Imām Bukhāri mentioned the Hadith in the chapter of Jihād in his Sahīh al-Bukhāri from Abu Hurairah RadiAllahu Anhu).*[199]

The Prophet ﷺ is the owner of all the people

Hadith 86:

A'sha Māzini RadiAllahu Anhu came to the Prophet ﷺ with the need of his family and recited an ode to the Prophet. The first verse starts with the line, "O the owner of all the people and the one who gives reward and punishment to the Arabs". The Prophet ﷺ heard this and fulfilled their needs.

[Imām Ahmad reported from Muhammad bin Abu Bakr al-Muqaddami, who reported from Abu Ma'shar al-Barra, who reported from Sadaqah bin Taisala, who reported from Ma'an bin Tha'laba al-Mazini and al-Hay, who reported from al-A'mash al-Mazini RadiAllahu Ahnu. He narrates that I came to the Prophet ﷺ and said, "O the owner of all the people and the one who gives reward and punishment to the Arabs" till end of the Hadith.[200] *Imām Abu Ja'far al-Tahāwi has also narrated in Mā'ani al-Athār, who reported from Abu Dā`ud who narrated from al-Muqaddami, who reported from Abu Ma'shar till the end.*[201] *Ibn Abdillah ibn al-Imām has also narrated it in the Zawā'id of his Musnad through 'Auf bin Kahmas bin al-Hasan, who narrated from Sadaqah bin Taisala.*[202]

I say that Hafidh has declared him respected('Azāhu) in al-Isāba[203]*, he has narrated it in al-Zawaid, and this servant of Allah has also read in the same al-Musnad, as you have heard. It has also been narrated by Imām al-Baghawi, ibn al-Sakan and ibn Abi 'Asim, all who have reported from the*

[199] Sahih al-Bukhāri, the book on Jihad, the chapter on Ikhraj al-Yahud Min Jazirat al-'Arab, (Qadimi Kutub Khana, Peshawar), vol. 1, p.449.
Sahih Muslim, the book on Jihad, the chapter on Ijla' al-Yahud Min al-Hijaz, (Qadimi Kutub Khana, Karachi),vol. 2, p. 94.

[200] Musnad Ahmad bin Hanbal, (Al-Maktab al-Islami, Beirut),vol. 2, p. 201.
Majma' al-Zawa'id, the book on al-Nikah, the chapter on al-Nushuz, (Dar al-Kutub, Beirut), vol. 4, p. 231.

[201] Sharh Ma'ani al-Āthār, the book on al-Karahiyya, the chapter on Riwatay al-Sha'ir, (H. M. Sa'īd comp., Karachi), vol. 2, p. 410.

[202] Zawa'id Abdillah bin Ahmad, the book on al-Adab, the chapter on Ma Ja'a Fi al-Sha'ir, Hadith# 128, (Dar al-Basha'ir al-Islamiyya, Beirut), p. 323.

[203] Al-Isāba fi Tamīz al-sahaba, biography of Abdullah bin al-A'war 4533, (Dar al-Fikr, Beirut), vol. 3, p. 152.

chain of al-Junaid bin Amīn bin 'Urwah bin Nadla bin Tarīq bin Buhsal al-Hirmazi, who narrated from his father, who narrated from his grandfather, Nadla. The words of al-Baghawi from him are, Abu Amīn has reported from Abu Dharwa who has narrated from Abu Nadla from a man amongst them, who was called al-A'sha, and his name was Abdullah bin al-A'war RadiAllahu Anhu and mentioned the incident. "He left till he came to the Prophet ﷺ and said. 'O the owner of all the people and the one who gives reward and punishment to the Arabs'", till the end of Hadith.[204]]

This Hadith has been reported through many great Imāms through many different chains. The last chain mentioned that Hadrat A'sha RadiAllahu Anhu sought refuge of the Prophet ﷺ and said, "O the owner of the people! O the one who has the authority of rewarding and punishing the Arabs!" SallAllaho Alaika wa Baraka wa Sallam.

Five Ahādīth in describing the protection of the Prophet of Allah ﷺ

Hadith 87:

Hadrat Hārith bin 'Auf Farni RadiAllahu Anhu came to the presence of the Prophet ﷺ and asked "O Prophet! Send with me such a person who will invite my people towards your religion. That person will be under my protection." The Prophet ﷺ sent an Ansāri with him. The tribe of Harith RadiAllahu Anhu were faithless to his promise and they martyred the Ansāri. As regards to this incident, Hassān bin Thābit RadiAllahu Anhu recited few couplets: "O Hārith! Whoever breaks the promise of that person who is under your protection...Then to whom Prophet ﷺ gives his protection is the most faithful promise."

Hārith RadiAllahu Anhu came to the Prophet ﷺ and sought forgiveness, gave blood money of that martyred companion and said "O Prophet of Allah! I seek the Prophet's protection from the tongue of Hassān." *(Zubair bin Bakkar says that my uncle, Mus'ab narrated to me*

[204] Ibid., biography of Nadla bin Tarīf 8714, with reference to al-Baghawi, (Dar al-Fikr, Beirut), vol. 5, p. 337.

that Harith bin 'Auf came to the Prophet ﷺ and narrated the whole Hadith)[205]

Hadith 88:

On the authority of Imām Muslim, Abu Mas'ud Badri RadiAllahu Anhu narrates that he was beating his slave. The slave began crying out "I seek the protection of Allah; I seek the protection of Allah." However, he did not stop harming him. Then the slave said "I seek the protection of the Prophet, I seek the protection of the Prophet" and he stopped immediately. The Prophet ﷺ then said "I swear by Allah! Indeed Allah is more powerful over you than you are on that slave." Hearing this he freed the slave. [206]

Look at this Hadith! If the Wahābis have shame, they will not know where to run. We do not know how much effect this Hadith has on the ill hearted. The Ulema have stated that when the companion heard the name of the Prophet ﷺ immediately he felt the trepidation and awe of the Prophet and he stopped.

I say: the first phrase did not have that effect, as it was a very common phrase. It is in the nature of a man that if an idiom is less used the more effect it has. Otherwise, the protection of the Prophet is the protection of Allah Almighty and the greatness and awe of the Prophet ﷺ is because of the greatness of Allah Almighty.

Hadith 89:

Abdur Razzāq in his Musannaf has mentioned a similar incident that Imām Hasan Basari RadiAllahu Anhu narrates:

"That a man was beating his slave. The slave cried out, 'I seek the protection of Allah.' Immediately the slave saw the Prophet ﷺ coming so he said, 'I seek the protection of the Prophet.' The man beating the slave stopped and threw the whip away. The Prophet ﷺ

[205] Ibid., the biography of al-Harith bin 'auf 1457, vol. 1, p. 430.

[206] Sahih Muslim, the book on al-Imān, the chapter on Sihhat al-Mamalīk, (Qadimi Kutub Khana, Karachi), vol. 2, p. 52.

said, 'I swear by Allah! Indeed Allah Almighty is more worthy than me that whosoever seeks His protection should be given protection.' The man said, 'O Prophet of Allah! I have freed him for the sake of Allah.'"[207]

To give protection after seeing the Prophet ﷺ and the companions giving the protection of the Prophet etc are all acts of polytheism in the eyes of the Wahābis

Alhamdulillah, this Hadith is more explicit in explaining that the Prophet ﷺ heard both phrases of the slave and did not stop him. He also saw how the man did not stop at the first instance but then immediately stopped at the second after hearing the second phrase. But Alas! The Prophet ﷺ did not call that slave a *Mushrik* (polytheist) despite seeking the protection of someone other than Allah Almighty, and that was after asking the protection of Allah. Nor did the Prophet ﷺ warn the man that how he committed a major *Shirk* by his neglecting the protection of Allah and paying attention to the protection of the Prophet, and that was by not accepting the plea of the slave who asked for the protection of Allah. But Alas! Let alone calling both the slave and his master *Mushrik* (polytheists), look what a pleasing advice the Prophet ﷺ gave: "Indeed Allah Almighty is more worthy than me", by permitting his own protection and then informing that it was much worthier to accept the protection of Allah.

Alhamdulillah, this Hadith of the Prophet ﷺ abolishes the religion of Wahābis and their false Qur'ān, *Taqwiyatul Imān*, in which their Imām wrote, "Firstly we need to know about *Shirk* and Islamic monotheism (*tawhid)*. Many call upon their Spiritual Masters and Prophets to obviate distress, or name their child as *'Abd al-Nabi-* The servant of the Prophet- or *'Ali Bakhsh* or *Muhyuddīn*, or call others at the time of distress. In other words, these so-called Muslims call upon the *Awliya* and the Prophets like Hindus do to their idols, and yet claim to be

[207] Al-Dur al-Manthūr, with reference to 'Abdur Razzāq who reported from al-Hasan, under verse 4:36, (Dar Ihya al-Turath al-'Arabi, Beirut), vol. 2, p. 502.
Kanz al-'Ummāl, with reference to 'Abdur Razzāq who reported from al-Hasan, Hadith# 25673, (Muassas al-Risala, Beirut), vol. 9, p. 203.

Muslims. Allah has said the truth, 'Many are not Muslims except that they are Mushrik."[208]

Ask those who reject that the Prophet is the obviator of distress (*Dafi' al-Bala)* as whether or not coming under someone's protection is obviating distress?

Hadith 90:

On the authority of Ibn Majāh, that Hadrat Tamim Dari RadiAllahu Anhu has reported:

We were with the Prophet ﷺ when a camel came running and stood beside the Prophet ﷺ. The Messenger of Allah said to the camel, "O Camel! Be steady if you are truthful then the fruits of your truthfulness are for you and if you a liar then the evil of your lies is on you. Allah Almighty protects him who comes under our protection. Whosoever comes to us with a request or need will not leave in despair." We asked, "O Prophet of Allah! What is this camel asking?" He replied, "Its owners tried to eat its meat. It has escaped and has brought its complaint to your Prophet."

Thereafter the owner or the owners of the camel came running. When the camel saw them, it drew closer to the Prophet ﷺ, seeking his protection. The owners said, "O Prophet of Allah! This is our camel. It has run away from us for the last three days." The Prophet ﷺ replied, "Do you know it has just complained very badly?" They said, "O Prophet! What is it saying?" He replied, "It is saying that when it was young it would carry your load and you would take it towards greenery and in winter you would take it to a warmer place. When it grew old, you made it a stallion and Allah blessed you with many camels through this one. Now you intend to sacrifice it and eat its meat." They all replied, "Indeed this is what had happened." The Prophet ﷺ then said, "The reward of a good labour is not this." The said, "Thus we will not sell it nor will we sacrifice it." The Prophet ﷺ said, "This is wrong. It sought your protection and you did not

[208] *Taqwiyat al-Imān*, the first chapter on *Tawhid* and *Shirk*., (Matba' 'alimi, Andrun Lohari Darwaza, Lahore), p. 4.

uphold this. Moreover, I am more merciful to him who comes to me with a need. Allah Almighty has removed mercy from the hearts of the hypocrites and placed in into the hearts of the believers."

Thus, the Prophet ﷺ bought that camel from the owners for one hundred Dirhams and said to the camel, "Go you are free for the sake of Allah." Hearing this, the camel said something to the Prophet ﷺ and the Prophet said Amīn. The camel said another thing and the Prophet said Amīn. Again, the camel said something and the Prophet said Amīn. At the fourth time when the camel said something, the Prophet cried. The companions asked, "What is the camel saying?" The Messenger of Allah ﷺ replied, "It said, 'O Prophet! May Allah Almighty bless you and reward you on behalf of the Holy Qur'ān and Islam'. I said Amīn.

The second time it said 'May Allah remove anxiety from the hearts of your believers on the Day of Judgement the way you removed anxiety from my heart'. I said Amīn. The third time it said 'May Allah Almighty protect the lives of your believers (from being completely wiped out) from the hands of the non-believers the way you protect my life'. I again said Amīn. Then it said, 'May Allah remove the severity among the believers' (meaning may they be protected from killing each other). I then cried as I had already asked my Lord about all these and all were accepted except this last one. Jibra`īl Alaihis Salām told me that Allah has said that the destruction of my Ummah will be by the sword. The pen has written and that will happen what has been written." This has been mentioned by Imām Hafidh Zakiyuddīn 'Abd al-'Adhīm Mundhiri Rahmatullahi 'Alaihi in *Al-Targīb wa al-Tarhīb*.[209]

Usually, in this book, I have written only the conclusion of many Ahādīth or just wrote that part which was needed. However because this Hadith is one of the great signs of his Prophethood ﷺ and his great miracles, thus I felt obliged to write the whole Hadith. The lines, which are concerned to us here, are ones where the Prophet ﷺ

[209] Al-Targīb wa al-Tarhīb, al-Targīb Fi al-Shafaqa 'Ala Khalqillahi Ta'ala, (Mustafa al-Babi, Egypt), vol. 3, pp. 207-208.

said, "Whosoever comes under our protection is under the protection of Allah Almighty, and whosoever comes to us with a need then he will not leave in despair." *Alhamdulillahi Rabbil 'Alamīn*

Dependence on Allah and the Prophet ﷺ

Hadith 91:

Abdullah bin Salāma bin 'Umair Aslami, a companion, son of a companion, RadiAllahu Anhuma reports:

"I married the daughter of Surāqah bin Nawfal, the martyr of Badr RadiAllahu Anhu. I found nothing of this world better than marrying her. I fixed 200 Dirham as her dowry. However, I did not have anything with me and so I said, "I put my trust in Allah and His Prophet." Thus, I went to the Prophet ﷺ and told him about the situation. The Prophet sent him to a battle and said, "I have hope that Allah will give you the spoils of war by which you will pay your dowry", and it did so happen. (*Narrated by Imām Muhammad bin Umar bin Waqid*[210] *from ibn Abi Hadrad, and he is known as ibn Salama, mentioned above, RadiAllahu Anhuma, from his chain. Imām Muhaqqiq in his al-Fath has declared him trustworthy. We have mentioned it in our book Munīr al-'Ain*)

"O Prophet of Allah! Pardon us for what we have committed, and send calmness on us. Make our feet firm when we meet our enemy and we are in need of your mercy."

Hadith 92-93:

On the way to *khaibar*, 'Amir bin Akwa RadiAllahu Anhu read few verses of his poetry:

"Without you we would not have been guided on the right path neither would we have given charity, nor would we have prayed.

[210] Kitab al-Magazi, the battle of Khadra, whose leader was Abu Qatada, (Mu'assas al-A'lami li al-Matbu'āt, Beirut), vol. 2, pp. 777-778.

"So please forgive us, what we have committed, all of us be sacrificed for your cause and send Sakīna (calmness) upon us. Make our feet firm when we meet our enemy and we are in need of your mercy."

This Hadith has been mentioned in Sahīh Bukhāri, Sahīh Muslim, Sunan Abi Dā`ud, Sunan Nasa'i, Musnad Imām Ahmad and others through many narrations from Salma bin Akwa'. The last couplet is in Sahīh Bukhāri and Musnad Imām Ahmad.[211]

We will narrate one Hadith from Sahīh Bukhāri with the commentary of Imām Ahmad Qastalani, *Irshād al-Sāri*:

(Narrated by Yazid bin Abi 'Ubaid from Salma bin Al-Akwa' RadiAllahu Anhu who said:)

We went out to Khaibar in the company of the Prophet. While we were proceeding at night, a man from the group *(He was Usayd bin Hudair)* said to 'Āmir, "O 'Āmir! Won't you let us hear your poetry?" *(In another narration of ibn Ishāq narrated by Nasr bin Dahr Al-Aslami RadiAllahu Anhu that he heard the Prophet ﷺ say to Āmir bin Al-Akwa', on the way to khaibar, "Get down and let us hear your poetry." From this Hadith we get to know that the Prophet himself ordered him to recite some verses).* 'Āmir was a poet, so he got down and started reciting for the people that kept pace with the camels' footsteps, saying:

"O Allah!...Without you we would not have been guided on the right path neither would we have given in charity, nor would we have prayed. So please forgive us, what we have committed (i.e. our defects); let all of us be sacrificed for your cause."

[The second person in these verses is the Prophet ﷺ. This is because it is not possible to use "sacrifice" (Fidā), to Allah. This is because scholars have said "sacrifice" is used in situations when one takes the

[211] Sahih al-Bukhāri, the book on al-Magāzi, the chapter on the battle of Khaibar, (Qadimi Kutub Khana, Peshawar), vol. 2, p.603.
Sahih Muslim, the book on Jihād, the chapter on Khaibar, (Qadimi Kutub Khana, Karachi), vol. 2, p. 94
Musnad Ahmad bin Hanbal, narrating from Salma bin al-Akwa'(Al-Maktab al-Islami, Beirut), vol. 2, p. 201.
Sunan al-Nasā'i, the chapter on Man Qātala Fi Sabīlillah, (Nur Muhammad Karkhana Tijarat Kutub, Karachi), vol. 2, p. 60.

place of another who is in difficulty, to remove the harm another and take it upon oneself. This of course cannot apply to Allah. In other words, it means, "O Prophet! If we neglected in fulfilling your rights and helping you then forgive us." The words "O Allah!" are not for Du'ā, but an introductory word.]

And send Sakina *(meaning O Prophet! Ask your Lord to send Sakina, calmness)* upon us (and that He) make our feet firm when we meet our enemy."

"If the Prophet had kept him alive, it would have been better for us"

The Prophet asked, "Who is that (camel) driver (reciting poetry)?" The people said, "He is Āmir bin Al-Akwa'." Then the Prophet said, "May Allah bestow His Mercy on him." (In another narration stipulated by Imām Ahmad, narrating from Iyas bin Salma that the Prophet said to him, "May Allah forgive you." The Prophet would not ask Allah for someone's forgiveness except that he is blessed with martyrdom.[212])

A man from the people said [he was Umar bin Khattab RadiAllahu Anhu (as mentioned by Imām Muslim)]: "O Prophet of Allah! The martyrdom of 'Āmir has become compulsory after you prayed for him. If only the Prophet would let us take benefit from him, meaning if the Prophet would have kept him alive we would have benefited from him."

These last words are worth remembering, "If the Prophet would have kept him alive."

(Ibn Ishāq has narrated this Hadith through this chain: "I heard Muhammad bin Ibrahīm bin Harith say, who heard from Abu al-Hatim bin Nasr Dahr al-Aslami that his father heard the Prophet ﷺ say when he was going towards Khaibar…till end of Hadith.)[213]

[212] Irshād al-Sāri Sharh Sahih al-Bukhāri, the book on al-Magazi, Hadith# 4196, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 9, pp. 214-216

[213] Al-Sīrat al-Nabawiyya Li ibn Hisham, Dhikr al-Masīr ila Khaibara, (Dar ibn Kathīr, Beirut), vols. 3 and 4, p. 328 and 329.

It is in this narration that Sayyiduna Umar bin Khattab RadiAllahu Anhu said, "By Allah! O Prophet of Allah if you would have left us benefiting from him." Thus, he was martyred on the day of the battle of Khaibar. [214]

In addition, Imām Ahmad in his Musnad narrated this Hadith through ibn Ishaq in this manner. [215] *[We heard Ya'qub, who heard from his father, who heard from ibn Ishaq who heard Muhammad bin Ibrahīm bin Harith al-Taimi…Hadith. Through same chain and text (Matan) only that he concluded the verses and did not mention the Du'ā of the Prophet ﷺ nor the saying of Umar RadiAllahu Anhu. In the second narration it is written "Fahdu Lana" (Narrated to us) rather than "Khuth Lana" (give to us), and perhaps this is more appropriate. Allah knows the best.]*

Turning to Allah and His Prophet ﷺ in repentance

Hadith 94:

It is in both Sahīh Bukhāri and Sahīh Muslim that the mother of the faithful believers, Aisha RadiAllahu Anha says, "I bought a cushion with pictures on it. When Allah's Apostle saw it, he stood at the door and did not enter the house. I noticed the sign of disgust on his face, so I said, 'O Allah's Prophet! I repent to Allah and His Messenger'."[216]

Hadith 95:

There were forty companions of the Prophet ﷺ who were discussing about Qadr [destiny/fate]. Amongst them were Sayyiduna Abu Bakr Siddiq and Umar RadiAllahu Anhuma. Jibra'īl Alaihis Salām came to

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[214] Ibid. p. 329.

[215] Musnad Ahmad bin Hanbal, narrating from Nasr bin Dahr RadiAllahu Anhu, (Al-Maktab al-Islami, Beirut),vol. 3, p. 431.

[216] Sahih al-Bukhāri, the book on al-Libās, the chapter on Man Kariha al-Qu'ud 'ala al-Suwar, (Qadimi Kutub Khana, Peshawar), vol. 2, p. 881.
Sahih Muslim, the book on al-Libāz wa al-Zinat, the chapter on Tahrīm Taswīr Surati al-Haiwān , (Qadimi Kutub Khana, Karachi),vol. 2, p. 201.
Musnad Ahmad bin Hanbal, narrating from 'Aisha Siddiqah RadiAllahu Anha, (Al-Maktab al-Islami, Beirut),vol. 6, p. 246.
Musannaf 'Abd al-Razzaq, the chapter on al-Tamathīl wa Mā Jā'a Fihi, Hadith# 19484, (al-Majlis al-'Ilmi, Beirut), vol. 10, p. 398.

the Prophet ﷺ and said, 'O Prophet of Allah! Go to your followers as they have taken a new path'. The Prophet ﷺ came out at such a time, which was not his usual time. The companions understood that the Prophet has to say something very important.

Now read the words that follow of this Hadith.

The Prophet ﷺ came out to them in such a manner that his blessed face showed his annoyance. Both of his blessed cheeks were red as if pomegranate burst opened. Seeing this the companions stood up, trembling and said, "We repent to Allah and His Messenger" ﷺ. *(Imām Tabrāni narrated this Hadith in his al-Kabīr from Thu'ban RadiAllahu Anhu, the servant of the Prophet ﷺ.)*[217]

We get to perceive from this Hadith that forty-one companions, including Sayyiduna Abu Bakr Siddiq and Sayyiduna Umar RadiAllahu Anhuma repented uttering the name of Allah, The Most Forgiving, and then mentioned the name of His greatest vicegerent, the beloved Messenger of Allah ﷺ, and he ﷺ accepted this repentance despite the fact that the accepting repentance is the fundamental right of Allah. It is for this reason in a Hadith that a captive was brought to the presence of the Messenger ﷺ. He said, *"Allahuma Inni Atūbu Ilaika wa Lā Atūbu Ilā Muhammadin"*, that 'O Allah I repent to You and not to Muhammad'ﷺ. The Prophet ﷺ then said, "Truth has been recognised because of the truthful." *(Narrated by Imām Ahmad, Hakim and has declared it Sahīh and narrated it from Al-Aswad bin Sarī' RadiAllahu Anhu).*[218]

Three Ahādīth: Giving Sadaqah for Allah and His Prophet ﷺ

Hadith 96:

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[217] Al-Mu'jam al-Kabīr, narrating from Thu'ban RadiAllahu Anhu, (All-Maktaba al-Faisaliyya, Beirut), vol. 2, pp. 95-96.
[218] Musnad Ahmad bin Hanbal, narrating from Aswad bin Sarī' RadiAllahu Anhu, (Al-Maktab al-Islami, Beirut), vol. 3, p. 435.
Kanz al-'Ummāl, Hadith# 8725, (Muassas al-Risala, Beirut), vol. 3, p.776.
Ibid. vol. 4, p. 546.
Kashf al-Khafa, Hadith# 1725, (Dar al-Kutub al'Ilmiyyah, Beirut), vol. 2, p. 55.

It is in Sahīh Bukhāri and Sahīh Muslim that when Ka'ab bin Mālik's repentance was accepted, he said to the Prophet ﷺ, "'O Allah's Apostle! Because of the acceptance of my repentance I will give all my wealth as alms for the Sake of Allah and His Prophet."[219]

It is in the book, *Irshād al-Sari Sharh Sahīh al-Bukhāri*[220], the meaning of Sadaqah on behalf of Allah and His Prophet is to give Sadaqah for Allah and His Prophet. Thus, the hadith means that my Sadaqah is only for Allah and His Prophet ﷺ.

Hadith 97:

A woman, from Yemen, came to the Messenger of Allah ﷺ and she was accompanied by her daughter wearing two heavy gold bangles on her hands. He said to her, "Do you pay Zakat on them?" She said, "No." He then said, "Are you pleased that Allah may put two bangles of fire on your hands?" Thereupon she took them off and placed them before the Prophet (peace be upon him) saying: "They are for Allah and His Messenger." *(Narrated by Imām Ahmad, Abu Dā`ud and Nasa'i from Abdullah bin Amr RadiAllahu Anhuma through a chain which is unquestionable.)*[221]

Hadith 98:

[219] Sahih al-Bukhāri, the book on al-Zakāt, (Qadimi Kutub Khana, Peshawar) vol. 1, p. 192, the book on al-Wasāya, vol. 1, p. 386 and the book of al-Magazi, vol. 2, p.636.
Sahih Muslim, the book on al-Touba, the chapter on Touba, (Qadimi Kutub Khana, Karachi), vol. 2, p. 360.
Sunan Abi Dā`ud, the book on al-Imān wa al-Nadhr, the chapter of Man Nadhara An Yatasaddaqa Bi Malihi, (Aftab 'alam Press, Lahore), vol. 2, p. 114.
Sunan al-Nasa'i, the book on al-Imān, the chapter on Idh Ahda Malahu 'ala Wahji al-Nadhr, (Nur Muhammad Kar Khana, Karachi), vol. 2, p. 147.
Al-Sunan al-Kubrā li al-Baihaqi, the book on al-Zakāt, (Dar Sādir, Beirut).vol. 4, p. 181, the book on al-Siyar, vol. 9, p. 35, the book of al-Imān, vol. 10, p. 68.
Musnad Imam Ahmad, the Hadith of Ka'ab bin Mālik RadiAllahu Anhu, (Al-Maktaba al-Islami, Beirut), vol. 3, p. 454, 456 and 459.
Al-Musannaf Li ibn Abi Shayba, the book on al-Magazi, Hadith# 36996, (Dar al-Kutub al-Ilmiyya, Beirut), vol. 7, p. 425.

[220] Irshād al-Sāri Sharh Sahih al-Bukhāri, the book on al-Magazi, , (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 9, p. 392.

[221] Sunan Abi Dā`ud, the book on al-Zakāt, the chapter of al-Kanz Ma Huwa, (Aftab 'Alam Press, Lahore), vol. 1, p. 218.
Sunan al-Nasa'i, the book on al-Zakāt, the chapter on Zakat al-Hali, (Nur Muhammad Kar Khana, Karachi), vol. 2, p. 147.
Musnad Imam Ahmad, narrating from 'Abdullah bin Amar RadiAllahu Anhu, (Al-Maktaba al-Islami, Beirut), vol. 2, p. 178, 204 and 208.
Ibid., narrating from Asma bint Yazīd, vol. 6, p. 461.

When the repentance of Sayyiduna Abu Labāba was accepted, he came to the Prophet ﷺ and said, "O Allah's Messenger! I leave the place of my tribe in which I committed the error. I also forfeit from my wealth as Sadaqah for Allah and His Messenger ﷺ. The Prophet said, "O Abu Lababa! A third is enough." Therefore, he gave a third of his wealth as Sadaqah. *(Narrated by Tabrāni in his al-Kabīr and by Abu Nu'aym from ibn Shihab al-Zuhri, who narrated from Al-Husain bin Al-Sai'b bin Abi Lababa, who narrated from his father, Abu Lababa, RadiAllahu Anhu till the end of the Hadith.)*[222]

These Ahādīth are indeed a burden upon the Wahābis. We find the name of the Prophet ﷺ with the blessed name of Allah Almighty at the time of almsgiving and the Prophet of Allah accepted it.

Sayyiduna Abu Bakr Siddiq saying he is the servant of the Prophet ﷺ

Moulana 'Arif Billah Roomi writes in his Mathnavi Sharif[223] that when Sayyiduna Abu Bakr Siddiq RadiAllahu Anhu freed Sayyiduna Bilal RadiAllahu Anhu, he came to the Prophet ﷺ and said, "We are the servants of your streets, and we have freed him (Hadrat Bilal) for your sake."

Look as to what Siddiq Akbar had to say in the first stanza to the Prophet ﷺ. Indeed this has inflamed them. Yes indeed and see what they will do after we will recite to you the Hadith as regards Umar Farooq RadiAllahu mentioned by Shah Waliullah Rahmatullahi Alaihi…

Sayyiduna Umar: "I was the Prophet's servant, *'Abd*.

Hadith 99:

[222] Al-Mu'jam al-Kabīr, narrated from Abu Labāba, Hadith # 4509, (Al-Maktaba al-Faisaliyya, Beirut) vol. 5, p. 33. Kanz al-'Ummāl, with reference to Tabrani and Abu Nu'aym, narrating from al-Zahri, Hadith# 17033, (Muassas al-Risala, Beirut), vol. 6, p. 591.
Ibid., Hadith# 46106, vol. 16, p. 624.

[223] Mathnavi Ma'navi, chapter six, (Noorani Kutub Khana, Peshawar), p. 29.

Hadrat Shah Sahib writes in his book, *Izālat al-Khafā* with reference to the narration of Abu Huzaifa Ishaq bin Bashīr and the book, *"Al-Riyād an-Nadirah Fi Manāqib al-Asharah*, that once Amīr al-Muminīn Umar Farooq RadiAllahu stood on the Mimbar and said:

"I used to be in the presence of the Prophet ﷺ and I was his *'Abd* and his servant." [224]

I say: this Hadith of Abu Huzaifa has been narrated in *Futūh al-Shām*, Hasan bin Bishrān has also written it in his *Fawā'id* narrating from ibn Shihāb Zahri and other great Tabi'īn. In addition, Ibn Bishrān has narrated this Hadith in *Imali*, Abu Ahmad Dahqān in his *Hirz Hadithi*, Ibn 'Asākir in his *Tarīkh*, Lālkā'i in *Kitāb al-Sunnah*, narrating from the best of Tabi'īn, Sayyidunā Sa'īd bin al-Musayyib bin Huzn RadiAllahu Anhum.

When Amīrul Muminīn Umar RadiAllahu Anhu became the caliph of the Muslims, the people became fearful because of his harshness to the extent that the people stopped sitting outside their houses and said that until we do not get to know his conduct and behaviour we will remain separate. They said that the softness of Abu Bakr Siddiq was such that the children would run up to him saying 'Father! Father!' and he would then rub his hands over their heads in affection. However, the harshness of Umar RadiAllahu Anhu is such that men have left his gatherings. When Amīr al-Muminīn Umar heard this, he ordered the people to gather for Salāh. The people gathered and then he sat on the Mimbar, on the place where Abu Bakr Siddiq used to place his feet. He then said, "It is enough for me to sit on the place where Abu Bakr Siddiq used to place his feet." When all the people were present, he stood up on the Mimbar and gave a sermon. After praising Allah and sending salutations to the Prophet ﷺ he said, "O people! I know very well that you find in me such harshness and severity. The reason for this is that I used to be in the presence of the Prophet ﷺ and I was his *'Abd* and his servant."

[224] Kanz al-'Ummāl, Hadith# 14184, (Muassas al-Risala, Beirut), vol. 5, p. 681.
Al-Riyadh al-Nadara Fi Manaqib al-'Ashara, Chapter nine, (Dar al-Ma'rifa, Beirut), vol. 2, p. 271.

"No one can find an exemplar of the mercy and gentleness of the Prophet ﷺ. Allah Almighty himself bestowed him with two of his blessed names, *Ra'uf* and *Rahīm*. I was an exposed sword and if he wanted, he could have put it in the sheath. I was in that state and the Prophet left this world being pleased with me and I thank Allah. Similarly, when Sayyiduna Abu Bakr Siddiq RadiAllahu Anhu became the leader of the Muslims, you all know his affection and his generosity. I was his servant and his helper. I used to bring my harshness with his gentleness. I remained in this state until he left this mundane world whilst being pleased with me, and I thank Allah. Now, it is me who is your leader. Remember! That harshness has increased twofolds, but upon whom? Upon those who oppress and hurt the Muslims. And for those righteous Muslims, I am gentler than they are among themselves. If I find anyone oppressing, I will not leave him. I will turn one of his cheeks on the ground and will step on the other until he accepts the truth."

Sa'īd bin Mussayib and Abu Salma bin Abd al-Rahmān say: "Indeed Umar RadiAllahu Anhu passed away having fulfilled his promise. Indeed, his was a gentle father to his subjects." [225] *This is a short version and some Hadiths have been assimilated to one another.*

The criticisms of the Wahābis on Amīrul Mu'minīn Umar RadiAllahu Anhu and other great companions

See! A person like Umar who was the strictest person in carrying out the commands of Allah, stood on the Mimbar and clarified that he was the *'Abd*, slave of the Prophet ﷺ, and all the companions present listened and acknowledged this.

[225] Tarīkh al-Dimashq al-Kabīr, biography of Umar bin al-Khattab 5302, (Dar al-Ihya al-Turath al-'arabi, Beirut), vol. 47, pp. 210-211.
Kanz al-'Ummāl, with reference to ibn Bashīr, Abu Ahmad Dahqān and al-Lālakā'i, Hadith# 14184, (Muassas al-Risala, Beirut), vol. 5 , pp. 681-683.

The Wahābis regarded Sayyiduna Umar RadiAllahu Anhu as misguided as he acknowledged a Good Innovation

When Umar RadiAllahu Anhu, after congregating the Tarawīh prayers, was delighted to see Muslims praying Tarawīh in congregation, he called it a good Bid'ah (Innovation) by saying, "*Ni'mat 'l-Bid`atu Hāthihi.*"[226] The wolves of the Wahābis like Nawab Bhupali Qanuji explicitly wrote thea he was an innovator, May Allah forbid! Now, when Sayyiduna Umar described himself as an *'Abd* of the Prophet then what harm will they have if they call him a *Mushrik*? The Prophet ﷺ has clearly said, "If you have no shame then do what ever you want." [227]

O people! See what Shah Waliullah Sahib Alaihir Rehmah wrote, "O the people of play! O the slaves of wealth! O the servants of this World!" Do you still want to consider saying *'Abd al-Nabi, 'Abd al-Mustafā, 'Abd al-Rasūl* as Shirk? *Lā Hawla Wa Lā Quwwata Illā Billāhil `Aliyyil Athīm!*

Hadith 100:

Alhamdulillah, read one Hadith after another! Once Sayyiduna Umar RadiAllahu Anhu picked Imām Husain RadiAllahu Anhu up and placed him on his lap on the Mimbar and said, "No one has grown our hair except you father." Meaning the respect and honour given to us was by the Prophet ﷺ. *(Narrated by ibn Sa'ad in al-Tabaqāt from Al-sayyid Al-Husain SallAllaho 'Alā Jaddihi wa Abihi Wa Ummihi wa Akhihi Wa Banihi Wa Bāraka Wa Sallama).*[228]

Hadith 101:

Once Sayyiduna Imām Hasan RadiAllahu Anhu wanted to meet Sayyiduna Umar RadiAllahu Anhu and so he asked for permission.

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[226] Sahih al-Bukhāri, the book on al-Sawm, the chapter on Fadl Man Qama Ramadana, (Qadimi Kutub Khana, Peshawar),vol. 1, p.269.

[227] Al-Mu'jam al-Kabīr, Hadith # 653 and 658, (Al-Maktaba al-Faisaliyya, Beirut) vol. 17, pp. 236-237.

[228] Al-Tabaqāt al-Kubrā li ibn Sa'ad, , (Dar Sadir, Beirut).

He was just about to ask permission, that the son of Umar, Abdullah RadiAllahu Anhu, came to his door and asked permission to enter. Umar RadiAllahu Anhu did not give him permission so Sayyiduna Abdullah bin Umar RadiAllahu Anhuma left. Seeing this Imām Hasan RadiAllahu left too. Umar RadiAllahu called for him. When Imām Hasan arrived he said, "I thought that when you did not give permission to your son then how will you allow me to enter?" Amīrul Muminīn replied, "You are worthier of the permission. It is only you (your family) who have grown hair on our heads (gave us this honour and respect)." *(Narrated by al-Darqutni)*

Hadith 102:

Imām Hasan RadiAllahu reports, "once Amīrul Mu'minīn Umar Farooq RadiAllahu Anhu said to me, "My son, why don't you come and visit us?" So I went and I found out that he was talking to Mu'awiya RadiAllahu Anhu in private. Abdullah bin Umar RadiAllahu Anhuma was stood outside the door. Abdullah returned and so I went back with him. Later, Umar RadiAllahu Anhu said to me, "I did not see you." I said, "O leader of the Muslims! I came and you were discussing something with Mu'awiya. I returned back with your son, Abdullah." Amīrul Mu'minīn replied, "You have more right of entering into the house than my son. Indeed it was Allah and then you who have grown the hair on our heads."[229]

In another narration, the words are, "and who else has grown the hair on our heads besides you?" *(Narrated by Khatīb through Yah'ya bin Sa'īd al-Ansāri from 'Ubaid ibn Hunian who heard it from Husain bin 'Ali RadiAllahu Anhuma. Similarly the two sons of Sa'ad, and Rahawi have narrated it. The other narration has been narrated by Hadith Muhib al-Dīn al-Tabari in "Al-Riyād al-Nadarah" from the chain of 'Ubaid bin Hunain RadiAllahu Anhum.)*

[229] Kanz al-'Ummāl, with reference to ibn Sa'ad and ibn Rahawiyya, Hadith# 37662, (Muassas al-Risala, Beirut), vol. 13, p. 655.
Al-Riyādh al-Nadara Fi Manāqib al-'Ashara, Chapter two, (Dar al-Ma'rifa, Beirut), vol. 2, p. 341.

Imām 'Asqalani in his book, *Al-Isaba Fi Tamīz al-Sahaba*, after mentioning the Hadith narrated by Imām Khatīb, wrote "Its chain is Sahīh."[230]

I fear that narrating these Ahādīth to the Wahābis might make them Rafzis, (those who slander the blessed companions, Allah forbid), "Say, Die in your own anger, Allah knows well the thoughts of the hearts" (*Āl-Imran 3:119*). The meaning of the sayings of Umar to the grandsons of the Prophet ﷺ is like that of the first words that these hairs have been grown by your beloved father. This is like when the members of any sovereignty say to the sons of their masters, "This has been granted by you (meaning by your household)."

The Prophet of Allah ﷺ granted the bounties of the two worlds in just one saying.

Hadith 103:

Sayyidatuna Fātima Batūl al-Zahrā RadiAllahu Anha came to the Prophet ﷺ with her two sons, Imām Hasan and Imām Husain RadiAllahu Anhuma. She asked the Prophet ﷺ, "*Ya RasūlAllah Inhalhumā*", "O Prophet of Allah! Please grant them something." Thus, Prophet ﷺ said, "As for Hasan, I have granted him my mildness and my awe, and to Husain I have given him my courage and my generosity." *(Narrated by ibn 'Asākir from Muhammad bin Abdullah ibn Rafi', who narrated from his father who narrated from his grandfather RadiAllahu Anhu).* [231]

Hadith 104:

The beloved daughter of the beloved Prophet of Allahﷺ, Fatima al-Zahra RadiAllahu anha came to him and said, "O Prophet of Allah! Please confer them with something." So the Prophet ﷺ replied, "As for the elder one I have given him awe and forbearance, and as for the

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230 Al-Isāba Fi Tamīz al-sahaba, biography of Husein bin 'Ali RadiAllahu Anhuma 1720, (Dar al-Fikr, Beirut), vol. 1, p. 498.

231 Tarīkh Dimashq al-Kabīr, biography of Husein bin 'Ali RadiAllahu Anhuma 1559, (Dar Ihya al-Turath al-'Arabi, Beirut),vol. 14, p. 141.

younger one, I have granted him love and gratitude." *(Narrated by al-`Askari in al-Amthal from Jābir bin Samura who narrated from Umm Aiman Baraka RadiAllahu Anhum).*[232]

Hadith 105:

When the Prophet ﷺ fell ill, Hadrat Fatima Al-Zahra RadiAllahu anha came to the Prophet ﷺ with her two sons and asked, "O Prophet of Allah! These are my two sons therefore grant them something as heritage." So the Prophet ﷺ said, "As regards Hasan, I have given him my awe and my leadership, and as regards Husain, I have granted him courage and generosity." *(Narrated by Imām Tabrāni in al-Kabīr and also ibn Munda and ibn 'Asākir from al-Batool al-Zahrah RadiAllahu Anha).*[233]

Proof that the Messenger of Allah ﷺ has authority upon the divine treasures

I say: Courage, generosity, love, affection are not things that are physical or corporeal that can be given by hands. The asking of Fatima RadiAllahu anha was a plea and request, which in the grammarian terminology is called *Amr*, imperative. This Amr is used for the future. As soon as this word is uttered, the present time expires and whatever acceptance happens, it will be in the future, (even though it is immediately after the utterance), which is a present time in the eyes of the common. In other words, the request and the acceptance have no link to the past at all. The Prophet ﷺ then said, "*Na'am*", "Yes I will give them." Indeed this is a promise of giving in the future. As the question is hidden in the answer, meaning, "Yes I will give them." Then immediately the Prophet ﷺ gave both of his

[232] Kanz al-'Ummāl, with reference to al-Askari in al-Amthāl, Hadith# 37710, (Muassas al-Risala, Beirut), vol. 13, p. 670.

[233] Tarīkh Dimashq al-Kabīr, biography of Husein bin 'Ali RadiAllahu Anhuma 1559, (Dar Ihya al-Turath al-'Arabi, Beirut),vol. 14, p. 140.
Al-Mu'jam al-Kabīr, Hadith # 1041, (Al-Maktaba al-Faisaliyya, Beirut), vol. 5, p. 423.
Kanz al-'Ummāl, with references to ibn Munda and ibn al-'Asakir, Hadith# 18839, (Muassas al-Risala, Beirut), vol. 7, p. 268.
Ibid., with references to Tabrani, ibn Munda and ibn al-'Asakir, Hadith# 342772, vol. 12, p. 117
Ibid., with reference to ibn Munda, Tabrani, Abu Nu'aym and ibn al-'Asakir, Hadith# 37709, vol. 13, p. 670.

grandsons the aforementioned bounties. The words of the Prophet ﷺ seem to be of the past tense and it seems that the past was the time of the promise, *Wa'ad*. The time of promise is not the time of giving, as the promise comes before granting. Thus, the words of the Prophet ﷺ were not of telling something of the past, but were of initiation, *Insha'*, like when the buyer and the seller says, "I bought", "And I have sold." These words seem to be of the past but they are actually used to initiate a transaction. Now the bounties which the Prophet ﷺ gave are actually from the treasures of Allah Almighty. The statement that "I have given this bounty to him", can only be said by he whose hands can reach the treasures of Allah Almighty and he who has been given the power of choice, of giving and of forbidding. Yes and who is that person? Indeed he is Muhammad, the Prophet of Allah, the one given permission, the one with the power of choice, the distributor and one who has the authority over the treasures of Allah ﷺ.

"This honour is not something that can be achieved through ones self

Unless The Conferrer, Allah Almighty, does not grant it."

The treasures of the bounties of Allah are in control of the Prophet of Allah ﷺ

Imām Ahmad bin Hajar Makki Rahmatullahi Alaihi writes in his book, *Jowhar Munazzam:*

"He ﷺ is such a great vicegerent of Allah that Allah Almighty has given him the authority over the treasures of His generosity and His bounties and he ﷺ may grant from them to whomsoever he desire, and not give to whomsoever he displeases."[234]

The explanation to all these discussions can be found in my book, *Saltanat al-Mustafā Fī Malakūt Kul Al-Warā*, written in 1297 A.H, *Wa lillāhi al-Hamd*.

[234] Al-Jowhar al-Munazzam, chapter six, (Al-Maktabat al-Qadiriyya, Jami'a Nizamiyya Razawiyya, Lahore), p. 42.

Six Ahādīth to illustrate that the people will gather at the blessed feet of the Prophet ﷺ

Hadith 106:

It is in the Sahīhain, Sahīh Bukhāri and Sahīh Muslim, that the Prophet ﷺ has said:

"I have several names: I am *Muhammad* and I am *Ahmad*, and I am *al-Māhi* (obliterator) by whom Allah obliterates Kufr (disbelief), and I am *Al-Hāshir* (gatherer) at whose feet (behind whom) the people will be gathered (on the Day of Resurrection). *(Narrated by Imām Mālik, Imām Ahmad, Abu Dā`ud al-Tayalisiy, ibn Sa'ad, Bukhāri, Muslim, Tirmizi, Nasa'i, Hakim, Baihaqi, Abu Nu'aym and others from Jubair bin Mut'am RadiAllahu Anhu).*[235]

Hadith 107-111:

It is narrated in Sahīh Muslim that the Prophet ﷺ has said, "I am *Muhammad, Ahmad, Muqaffi* (the last in succession), *Hāshir,* the Prophet of repentance, and the Prophet of Mercy."

(Narrated by Ahmad, Muslim and Tabrāni in his al-Kabīr from Abu Musa al-Ash'ari. Also Ahmad and the two sons of Sa'ad, Abu Shaiba, Bukhāri in his al-Tarīkh, Tirmizi in his Shamā'il narrated from Huzaifa. Ibn Mardawaih in his Tafsīr, Abu Nu'aym in Al-Dala'il, ibn 'Adi in al-Kāmil, ibn 'Asākir in Tarīkh Damishq, Dailami in Musnad al-Firdous narrated from Abu Tufail.

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[235] Sahih al-Bukhāri, the book on al-Tafsīr, the chapter on al-Saf, (Qadimi Kutub Khana, Peshawar), vol. 2, p. 727.
Sahih Muslim, the book on al-Fadā'il, the chapter on Fi Asmā'ihi ﷺ, (Qadimi Kutub Khana, Karachi), vol. 2, p. 261.
Al-Shamā'il with the Sunan of Tirmidhi, the chapter on Ma Ja'a Fi Asmai Rasoolillahi ﷺ, Hadith# 365, (Dar al-Fikr, Beirut), vol. 5, p. 572.
Musnad Ahmad bin Hanbal, narrated from Jābir bin Mut'am, (Al-Maktab al-Islami, Beirut),vol. 4, p. 572.
Muwatta li Imam Mālik, the chapter on Ma Jā'a Fi Asmā'i al-Nabi ﷺ, (Mīr Kutub Khana, Karachi), p. 737.
Al-Tabaqāt al-Kubrā, the chapter on Dhikr Asmā'i al-Nabi ﷺ, (Dar Sāadir, Beirut), vol. 1, p. 105.
Al-Mustadrak li al-Hakim, the book on al-Al-Tarīkh, the chapter on Dhikr Asmai al-Nabi ﷺ, (Dar al-Fikr, Beirut), vol. 2, p. 604.
Dalā'il al-Nubuwwa li al-Baihaqi, the chapter on Dhikr Asmā'i Rasūlillahi ﷺ, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 1, pp. 152-155.
Musnad Abi Dā`ud Tayalisi, the Ahādīth of Jubair bin Mut'am RadiAllahu 'Anhu, Part IV, p. 127.
Dalā'il al-Nubuwwa li Abi Na'īm, Chapter III, Dhikr Fadīlatihi ﷺ, ('Ālam al-Kutub, Beirut), vol. 1, p. 12.

Ibn 'Adi also narrated from Abu Hurairah and ibn Sa'ad narrates from Mujahid through a Mursal chain RadiAllahu Anhum.[236] *All the narrations have more or less similar words but all of them agree*[237] *on Hāshir that he will gather the people on the Day of Resurrection).*[238]

Hadith 112:

The Prophet ﷺ went to a synagogue and called them towards Islam. No one answered, he repeated the call and no one answered and then he said, "You have not believed. Listen! I swear by Allah that I am *Hashir*, the gatherer of people of the Day of Judgement, I am *'Āqib*, the final Prophet and I am Prophet Mustafā whether you believe it or not." *(Narrated by Hakim who has authenticated it from 'Auf bin Mālik RadiAllahu Anhu)*[239]

Hadith 113:

The Prophet ﷺ has said, "I am *Muhammad* and I am *Ahmad*, and I am *al-Hāshir* (gatherer) at whose feet (behind whom) the people will be gathered on the Day of Resurrection and I am *Al-Mahi* (obliterator) by whom Allah obliterates Kufr (disbelief)."[240]

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[236] Mursal, A hadith in which a man in the generation after the Companions (Tabi'īn) quotes directly from the Prophet without mentioning the companion from whom he received it.

[237] Thirteen muhaditheen have narrated this Hadith through five narrators. All have some minor differences in words but they all agree on the word 'Hashir'.

[238] Sahih Muslim, the book on al-Fada'il, the chapter on Fi Asma'ihi ﷺ, (Qadimi Kutub Khana, Karachi), vol. 2, p. 261.

Musnad Ahmad bin Hanbal, narrated from Abu Musā al-Ash`ari, (Al-Maktab al-Islami, Beirut), vol. 4, p. 395.

Al-Shamā'il with the Sunan of Tirmidhi, the chapter on Mā Jā'a Fi Asmā'i Rasūlillahi ﷺ, Hadith# 365, (Dar al-Fikr, Beirut), vol. 5, p. 572.

Al-Musannaf Li ibn Abi Shayba, the book on al-Fadā'il, Hadith# 31683, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 6, p. 351.

Dalā'il al-Nubuwwa li Abi Na'īm, Chapter three, Dhikr Fadilatihi ﷺ, ('Ālam al-Kutub, Beirut), vol. 1, p. 12.

Kanz al-'Ummāl, with reference to ibn 'Adi and ibn al-'Asakir, narrating from Abu al-Tufail, Hadith# 33169, (Muassas al-Risala, Beirut), vol. 11, pp. 262-263.

Al-Firdous Bi Mathur al-Khitāb, Hadith# 97, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 1, p. 42.

Al-Tabaqāt al-Kubrā, the chapter on Dhikr Asmā'i al-Nabi ﷺ, (Dar Sāadir, Beirut), vol. 1, pp. 104-105.

[239] Al- Mustadrak li al-Hākim, the book on Ma'rifat al-Sahaba, the chapter on Dhikr Ru'ya Abdillahi bin Salām, (Dar al-Fikr, Beirut), vol. 3, p. 415.

[240] Al-Mu'jam al-Kabīr, narrated from Jabir RadiAllahu 'Anhu, Hadith # 175, (Al-Maktaba al-Faisaliyya, Beirut), vol. 2, p. 184.

Al-Kāmil Li ibn 'Adi, the biography of Wahab bin Wahab, (Dar al-Fikr, Beirut), vol.7, p. 2527.

The name *Mahi* is of our interest. What calamity is worse than infidelity and who is worthier of the title 'remover of calamity' than the beloved who removes this calamity of infidelity?

An answer to those who criticise that we have associated the Prophet ﷺ with Allah Almighty

But what about the name *Hāshir*? What is the Prophet ﷺ saying here that he is the one who will gather the people at his feet on the Day of Judgment? You must have read in the Holy Qur'ān that the gatherer will be only Allah Almighty. Probably your Imām will also say that the Prophet has associated himself with Allah Almighty. You claimants of Knowledge and Imān! You have not yet understood the dignity of Allah. Indeed all of the Prophet's dignity is the dignity of Allah and therefore it results that some of Allah's dignity is indeed the Prophet's dignity. Any dignity by which Divinity is understood cannot be the dignity of the Prophet. To remove calamities, to hear the call from far, to assist the needy etc, are things which are the bestowment of The Merciful, through the Blessings of the Lord, what connection does it have with the Divinity?

The Prophet ﷺ will prevent his followers entering the hellfire, and the Wahābis will be deprived of this blessing.

Hadith 114:

The Prophet ﷺ has said, "My name in the Qur'ān is Muhammad and in the Bible is Ahmad and in the Torah is *Ahīd*. And I am called *Ahīd* because I will remove my Ummah from the fire of Hell." Peace and blessings be upon you O *Ahīd*! *(Narrated by two sons of 'Adi and ibn 'Asākir from Abdullah ibn Abbās RadiAllahu Anhuma).*[241]

O Wahābis! If your *Ahīd* the beloved ﷺ is not remover of calamities then how can you say that he will remove you from the fire of

[241] Tarīkh Dimashq al-Kabīr, the chapter on Ma'rifat Asma'ihi, (Dar Ihya al-Turath al-'Arabi, Beirut), vol. 3, p. 21. Al-Kamil Li ibn 'Adi, the biography of Ishaq bin Bishr, (Dar al-Fikr, Beirut), vol.1, p.331.

Jahannum? Moreover, it is expected that whichever bounty a person denies will be deprived of it.[242] Allah Almighty says, "I will deal with My slave the way he thinks of Me."[243] When you believe that the Prophet ﷺ cannot remove calamities then yes, he will not be the remover of your calamities.

Once a discussion was being held that a *Rāfizi* denied the Vision of Allah and the Wahābi denied the intercession, *Shafā'at* of the Prophet ﷺ. I said that this issue is querulous in which they and we are correct. We say that we will be blessed by the Vision of Allah and *Insha'Allah al-Ghaffar* we will be blessed by His Vision. The *Rafzi* denies this, he is correct as *Insha'Allah al-Qahhar* he will not be blessed by this. We believe that the intercession of the Prophet ﷺ is going to occur and indeed, we are on the right and with his grace, he will intercede on our behalf. They believe that it is completely impossible, they are right and it is hoped that it will not be for them.

"If it is forbidden to you then it will remain that way."

The people asked, "O Prophet of Allah!

"How can two opposite things be correct?"

He said, "I am like a mirror"

The Prophet ﷺ has said, "My Intercession is *Haqq*, Truth. The one who will not believe in it will not be worthy of it." *(Narrated by ibn Manī' in his Mu'jam from Zaid bin Arqam and from more than ten companions RadiAllahu Anhum Ajma'īn)* [244]

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[242] Imam Mullā 'Ali Qāri Alahir Rehmah writes under the statement 'the drunkards will not enter paradise', "This will be a great loss that they wll be prevented from entering paradise. The example is like of the Mu'tazilites who will be deprived from the Vision of Allah Almiughty."

[243] Musnad Ahmad bin Hanbal, (Al-Maktab al-Islami, Beirut), vol. 2, p. 315.
Al-Targīb wa al-Tarhīb, al-Targīb Fi al-Ikthār Min Dhikrillahi, (Mustafa al-Bābi, Egypt), vol. 2, p. 393.

[244] Kanz al-'Ummāl, with reference to ibn Manī', Hadith# 39059 (Muassas al-Risala, Beirut), vol. 14, p. 399.
Al-Taysīr Sharh al-Jami' al-Sagīr, under the Hadith Shafa'ati Yawm al-Qiyamat Haqqun, (Maktabat al-Imam al-Shafa'I, Riyadh), vol. 2, p. 78.

'Allāma Manawi writes in *Taysīr* that his Hadith is titled as *Mutawātir.*[245]

Even though he may not be *Dafi'ul Bala* for you, but verily we have no one to resort to except him.

Let the denier seek another protector.

Let your mercy shower upon us.

Even if incorrectly, someone other than him comes as a Protector, we would still not accept his favour as our Merciful Lord has made us (without our claim and without being worthy of it) the seekers of His beloved ﷺ. Now we do not want to be someone else's.

"When the heart finds tranquillity from a beloved

Then what is the reason of going to someone else?"

"O Allah! Give the keys of everything to Your beloved

And shower upon him Your Salutations and Blessings

And when we have held him very tightly

Then don't make us hold unto someone else"

Tere Tukro Se Pale Gair Ki Thokar Pe Na Dāl

Jhirkhiyā Khā'eyn Kahān Chor ke Sadqā Terā

Anyway, which calamity is severer than the punishment of Hell? Nevertheless, their protector cannot protect them! This is what they have; no intellect no religion!

Hadith 115:

[245] Mutawātir, a hadith which is reported by a large number of reporters at all stages of the chain.
Al-Taysīr Sharh al-Jami' al-Sagīr, under the Hadith Shafa'ati Yawm al-Qiyamat Haqqun, (Maktabat al-Imam al-Shafa'I, Riyadh), vol. 2, p. 78.

It is in Sahīh Bukhāri, Muslim and in Musnad Imām Ahmad, that Abdullah ibn Abbās RadiAllahu Anhu narrates that he asked the Prophet, "What benefit have you given to your uncle (Abu Talib) (though) by Allah, he used to protect you and used to become angry on your behalf." The Prophet said, "I found him in the depths of hellfire, and I then pulled him from it till the fire came to his feet."[246]

Hadith 116:

The Prophet ﷺ was asked, "Did you give any benefit to Abu Talib?" The Prophet ﷺ replied, "I pulled him from the depths of the hellfire till the fire reached his feet." *(Narrated by Bazzar, Abu Ya'lā, ibn 'Adi and Tammam from Jābir bin Abdullah RadiAllahu Anhuma).*[247]

By the power bestowed to the Prophet by Allah ﷺ, he changed the punishment.

Don't you see? The Prophet ﷺ is talking as regards to a non-believer that he pulled him away from the depths of fire, and you are the ones who don't believe him to be *Dafi'ul Bala* for the Muslims! This is your Imān. O Muslims! Look at the authority, influence and the power of choice of the beloved Prophet of Allah ﷺ. How can you compare the calamities of this world to the hereafter? He has been given the keys of the hereafter, otherwise who has the courage to change the punishment of Allah on a person? Who has the ability to remove a person from where he is being punished? Indeed, he can only be the beloved whose dignity and honour, whose love has made him earn the power of choice in the two worlds. You have heard the Hadith, "The authority of giving respect and the keys of that day will be in my

[246] Sahih al-Bukhāri, the book on Bunyan al-Ka'ba, the incident of Abu Talib, (Qadimi Kutub Khana, Peshawar), vol. 2, p. 917.
Sahih Muslim, the book on al-Imān, the chapter on Shafa`ati al-Nabi ﷺ, (Qadimi Kutub Khana, Karachi), vol. 1, p. 115.
Musnad Ahmad bin Hanbal, narrated from Abbās RadiAllahu Anhu, (Al-Maktab al-Islami, Beirut), vol. 1, pp. 206-207.

[247] Musnad Abi Ya'lā, narrating from Jabir RadiAllahu Anhu, Hadith# 2043, (Mu'assasat 'Uloom al-Qur'ān, Beirut), vol.2, p. 399.
Al-Kamil Li ibn 'Adi, the biography of Ismā'il bin Mujahid, (Dar al-Fikr, Beirut), vol.1, p.313.
Majma' al-Zawa'id, the book on Sifat al-Nār, the chapter on Tafawut Ahl Fi al-'Adhab, (Dar al-Kitab al-'Arabi, Beirut), vol. 10, p. 395.

hands."[248] In addition, the verse of Torah "His hands are above all other hands. The hands of others are spread towards him in humbleness."[249]

The Prophet of Allah ﷺ illuminated the dark graves

Hadith 117:

It in Muslim Sharif that the Prophet of Allah ﷺ has said, "These two graves were dark upon their occupiers. I enlightened them by my prayers." *(Imām Muslim and ibn Hibbān narrated from Abu Hurairah RadiAllahu Anhu).*[250]

Hadith 118:

Before she came into the marriage of the Prophet ﷺ, the Mother of the Believers Umm Salma RadiAllahu Anha was married to Abu Salma RadiAllahu Anhu. When he passed away and Umm Salma RadiAllahu Anha completed her *Iddah*, (legally prescribed period of waiting), the Prophet ﷺ proposed her for marriage. In reply she said, "O Messenger of Allah, I have three characteristics. I am a woman who is already advanced in age".[251] The Prophet ﷺ said, "I am older than you." She then said, "I have envy in me", (meaning it is possible that I do not be grateful to your other wives). The Prophet of Allah ﷺ said, "I pray to Allah that He removes from you your envy." She then said, "O Prophet of Allah! I have children" (in other words, I have to take care of my children). The Prophet ﷺ said, "They are in the care of Allah and His Prophet." *(Narrated by Ahmad in his Musnad who says*

[248] Sunan al-Dārimi, the chapter on Ma A`ata al-Nabiyya ﷺ Min al-Fadl, Hadith# 49, (Dar al-Mahasin li al-Taba'a, Cairo), vol. 1, p. 30.
Mishkāt al-Masābih, the chapter on Fada'il Sayyid al-Mursalīn, (Qadimi Kutub Khana, Karachi), p. 514.
Al-Khasa'is al-Kubrā, the chapter on Ikhtisāsihi ﷺ Bi Annahu Awwalu Man Tanshaqqu 'Anhu al-Ard, (Markaz Ahlesunnat, India), vol. 2, p. 218.

[249] Tohfa-e Ithnā Ashariyya, chapter six, the chapter on the description of Nubuwwat wa Imān, (Suhail Academy, Lahore), p. 169.

[250] Sahih Muslim, the book on al-Jana'iz, the chapter on Fi al-Salāt 'Ala al-Qabr, (Qadimi Kutub Khana, Karachi), vol. 1, p. 310.
Al-Sunan al-Kubrā, the book on al-Jana'iz, the chapter on al-Salāt 'Ala al-Qabr, (Dar al-Sādir, Beirut), vol. 4, p. 47.
[251] Her age at the time was 26 or 27, as I have proven in my book, *Atā'ib al-Tahāni Fi al-Nikāh al-Thāni (*written in 1312 A.H.)

that I heard Wakī', who heard Ismā'il bin 'Abd al-Malik bin Abi al-Sagīr who heard it from 'Abd al-'Aziz ibn bint Umm Salma who narrated from Umm Salma RadiAllahu Ta'ala Anha, and the Hadith is also mentioned in Sahīh Nasa'i and others).[252]

Allah and His Prophet ﷺ will suffice you.

Hadith 119:

When the Prophet of Allah ﷺ was describing the Dajjal Anti-christ, he said "Rejoice! That if he appears and comes to you then Allah and His Prophet will suffice you." *(Narrated by Tabrāni in al-Kabīr who narrated it from Asma bint Yazīd RadiAllahu Anhuma).*[253]

Even when confronting the most severe enemies, Allah and His Prophet will be sufficient. Do not be in despair, you will not fear when Allah and the Prophet are with you.

Allah! Allah! At the time of facing the most disastrous calamity, the Prophet mentioned his name with the Name of Allah Almighty. We do not know what would happen to the Wahābis if they heard this Hadith. All praise be to Allah!

Hadith 120:

Amīrul Mu'minīn Umar Farūq RadiAllahu Anhu narrated that when the Prophet of Allah asked us to give Sadaqah, coincidently I had much wealth that day. I said to myself that if I was to win Abu Bakr Siddiq, then this is the day. I brought half of my wealth to the Prophet ﷺ. The Prophet asked, "What have you left for you family?" I said, "I have left some for them." "But how much?" the Prophet asked. I replied, "The same amount."

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[252] Musnad Ahmad bin Hanbal, narrated from Umm Salima RadiAllahu Anha, (Al-Maktab al-Islami, Beirut), vol. 6, p. 321.
Al-Mu'jam al-Kabīr, narrated from Umm Salima RadiAllahu Anha, Hadith # 499, 585 and 974, (Al-Maktaba al-Faisaliyya, Beirut), vol. 23, p. 206, 248 and 273.
Al-Isāba, with reference to Nasa'i, biography of Umm Salma bint Abi Umayya 1205, (Dar al-Fikr, Beirut), vol. 7, pp. 326-327.

[253] Al-Mu'jam al-Kabīr, Hadith # 430, (Al-Maktaba al-Faisaliyya, Beirut), vol. 24, p.170.

"I have left for them Allah and His Prophet ﷺ."

Then Abu Bakr Siddiq RadiAllahu Anhu came with all of his wealth. The Prophet ﷺ asked, "What have you left for your family?" He replied, "I have left for them Allah and His Prophet." Umar RadiAllahu Anhu said, "I will never surpass Abu Bakr." *(Narrated by Dārimi, Abu Dā`ud, Tirmidhi and said that this is a Hasan and Sahīh Hadith. Also narrated by Nasa'i, ibn Abi 'Āsim, ibn Shāhīn in his Sunnan, Hakim in Mustadrik, Abu Nu'aym in al-Hilya, Baihaqi in Sunan and Diyā in al-Mukhtar. All narrated from Amīrul Mu'minīn Umar RadiAllahu Anhu.)* [254]

Allah and His Beloved Prophet ﷺ have shown favour

Hadith 121:

The Prophet ﷺ said about Usāmā bin Zaid RadiAllahu Anhu, "The dearest member of my family is he upon whom Allah has shown favour and to whom I have shown favour." *(Narrated by Imām Tirmidhi from 'Umar RadiAllahu Anhu)*[255]

'Allāma Mullā 'Ali Qāri in his commentary, *al-Bāri* wrote: Meaning that indeed all the companions were those upon whom Allah and His beloved Prophet conferred their favours. However, the one intended here is the one about whom the Qur'ān says, "And (remember) when you said to the man whom Allah and yourself favoured" *(al-Ahzab 33:36)*, and he was Zaid bin Haritha RadiAllahu Anhu. No one differs in this view and there is no doubt. Even though the verse was revealed as regards Zaid RadiAllahu Anhu, but the Prophet ﷺ in the

[254] Sunan al-Tirmidhi, the book on al-Manaqib, the chapter on Fi Manaqib Abi Bakrin Wa Umara RadiAllahu Anhuma, (Dar al-Fikr, Beirut), vol. 5, p. 380.
Sunan Abi Dā`ud, the book on al-Zakāt, the chapter on al-Rukhsa Fi Dhālik, (Āftāb 'Alam press, Lahore), vol. 1, p. 236.
Sunan al-Dārimi, the chapter on Al-Rajul Yatasaddaqu Bi Jamī'i Ma 'Indahu, Hadith, # 1667, (Dar al-Mahasin li al-Taba'a, Cairo), vol. 1, p. 329.
Kanz al-'Ummāl, Hadith# 35611, (Muassas al-Risala, Beirut), vol. 12, p. 491.

[255] Sunan al-Tirmidhi, the book on al-Manaqib, the chapter on Manaqib Usama bin Zaid, Hadith# 3845, (Dar al-Fikr, Beirut), vol. 5, p. 447.

above Hadith, referred it to Usama, the son of Zaid, RadiAllahu Anhuma. The reason being the son is the follower of the father. [256]

I say: Not only the companions, but also all the Muslims of the past and present are indeed those upon whom Allah and His beloved Prophet conferred their favours. What other favour is greater than 'purifying', about which you have already heard in the verse of the Qur'ān, "*Wa Yuzzakkihim*" *(2:129)*, that this Prophet purifies them. Moreover, there is nothing in this universe upon which Allah and His beloved have not conferred their favours. The Qur'ān says, "And We Have not sent you but as a mercy for all the Worlds" (*21:107*). When he was sent as a mercy for all the worlds, then no doubt he blesses them with his favours ﷺ. If the people of infidelity, the infidels, do not believe then what is our loss?

The Prophet ﷺ gave sustenance

Hadith 122:

The Prophet ﷺ has said, "Whom we have used for labour we provide sustenance for them." *(Narrated by Abu Dā`ud and Hakim through a Sahīh chain, from Buraidah RadiAllahu Anhu).*[257]

The first Hadith stated that the Prophet made them rich, in the Hadith of the two beloved grandsons RadiAllahu Anhuma the Prophet granted Hasan, his awe and his leadership, and as regards Husain, he granted him courage and generosity. In the Hadith of Usama, the Prophet granted his favours.

[256] Mirqāt al-Mafātih, the book on al-Manaqib wa al-Fada'il, the chapter on Ahl Bait al-Nabi ﷺ, under Hadith# 6177, (Al-Maktabat al-Habibiyya, Koita), vol. 10, p. 546.
[257] Sunan Abi Dā`ud, the book on al-Khiraj wa al-Fay, the chapter on Arzāq al-'Ummal, (Āftāb 'Alam press, Lahore), vol. 2, p. 52.
Al-Mustadrak li al-Hākim, the book on al-Zakāt, (Dar al-Fikr, Beirut), vol. 1, p. 406.
Kanz al-'Ummāl, Hadith# 11084, (Muassas al-Risala, Beirut), vol. 4, p. 394.

Prophet ﷺ revives the sealed hearts, gives vision to the blind, gives the deaf the ability to hear and straightens the crooked tongues

Hadith 123:

The Prophet ﷺ has said, "Indeed there has come to you a Prophet who is free from weakness and idleness so that he can revive those sealed hearts, open the blind eyes and make the deaf-ears listen and straighten the crooked tongues until they say *Lā Ilāha IllAllah Wahdahu* "There is none worthy of worship except Allah Himself." *(Narrated by Dārimi in his Sunan from Jubair bin Nufair RadiAllahu Anhuma).*[258]

[I say: This is through a Sahīh chain as he said, "We have been told by Hayat bin Suraih" a trustworthy (Thiqa), Shaikh al-Bukari in his Sahīh. In addition, it has been narrated by Abu Dā`ud and Tirmidhi. It has also been narrated by Ahmad and ibn Mu'ain and they (Abu Dā`ud and Tirmidhi) narrate from their contemporaries who narrate from Hayat bin Suraih (a trustworthy and among the men of Muslim). The possibility of his weakness has been obliterated by his words, "Buhair bin Sa'ad (Thiqatun Thabatun) has narrated from Khalid bin Ma'dān (Thiqatun 'Abidun) from the men of the Six Authentic Books, narrate from Jubair bin Nufair al-Hadrami RadiAllahu Anhuma (Thiqatun Jalīlun Mukhdarimun min al-Thaniya)."

Ibn al-Sakan, Bawardi and ibn Shāhīn narrate a long Hadith from 'Abd al-Rahman, who narrates from Jubair bin Nufair, who narrated from his father. He says, "I was in the Jahiliyya period, and a man sent by the Prophet ﷺ came to us from Yemen, thus we accepted Islam." Thus his Mursal[259] *is like the ones of Sa'īd bin al-Musayyab and greater. Only that Mursal can be Hujjat for us and according to many.]*

[258] Sunan al-Dārimi, the chapter on Ma Kana 'Alaihi al-Nās Qabla Mab'ath al-Nabi ﷺ, Hadith# 9, (Dar al-Mahasin li al-Taba'a, Cairo), vol. 1, p. 15.

[259] It is a hadith in which a man in the generations after the Companions (Tabi'īn) quotes directly from the Prophet without mentioning the Companion from whom he received it.

The Prophet ﷺ saved his companions from misguidance and saved them from being perished

Hadith 124:

There were two camels that went mad and would not let anyone come near them. Their owners locked them in a garden and they came to the Prophet ﷺ and complained about the two camels. The Prophet came to the garden and asked the owner to open the gates. The owner feared that camels might hurt the Prophet. The Prophet said, "Do not worry. Just open the gates for me." The gates were opened. One of the camels was standing near the gates. As soon the camel saw the Prophet ﷺ, it went into prostration. The Prophet ﷺ placed a rope around the camel's neck and gave it to the owner. The second camel was standing at the far end of the garden. The Messenger of Allah went towards the camel and as soon the camel saw him coming, it went into prostration. The Prophet gave this camel to the owner too. The companions saw all this and said, "O Prophet of Allah! The animals prostrate to you! Verily there is nothing better than the fact that you have saved us from misguidance, saved us from being perished. So don't you give us permission that we also prostrate to you (out of respect)?" *(Narrated by ibn Qāni' and Abu Nu'aym narrating from Gaylan bin Sama al-Thaqafi RadiAllahu Anhu. There are many different narrations for this Hadith and they have been joined here.)*[260]

Verily the Wahābis will stay in misguidance and why shouldn't they as otherwise they will have to believe the Prophet ﷺ as *Dafi'ul Bala*!

The Prophet ﷺ teaching his companions to come in his refuge.

Hadith 125:

When the delegation of *Hawazin* came to the Prophet ﷺ, they asked the Prophet ﷺ for their wealth and families which the Muslims

[260] Dalā'il al-Nubuwwa li Abi Na'īm, Chapter 22, Dhikr Sujood al-Baha'im, ('Ālam al-Kutub, Beirut), vol. 2, pp. 136-137.

brought as booty. The Prophet ﷺ said to them, "After you perform your midday prayer, Zuhr, and then stand up and say 'We come in the refuge of the Prophet upon the Muslims as regards to our women and children.'" *(Nasa'i narrated from Amr bin Thu`aib who narrated from his father and who narrated from his grandfather, Abdullah bin Amr RadiAllahu Anhuma.)*[261]

The Wahābis are committing Shirk in the very claim of Monotheism

The Hadith states clearly that the Prophet ﷺ taught the people of Hawāzin to say, "We come in the refuge of the Prophet." Isn't this against the verse of the Qur'ān "We worship You alone and we seek Your help"? *(1:4).* Indeed, seeking help was only from Allah and thus what do you have to say about this? To seek the Prophet's help and then to differentiate between the worldly life and the next is not only the ignorance of the Wahābis but it is also their misguidance. Putting aside the point that the Prophets and Messengers of Allah Alaihimus Salāt wa Salām are alive as they were in this world, the thing that has been specified for Allah alone is *Shirk* if it is attributed to anyone other than Allah Almighty. Then was is this differentiation between life and death, near and far, Divine and materialistic? Is Shirk proven only one the person is dead but not so when he is alive? This madness of the Wahābis can be found everywhere. This has made themselves Mushrik (polytheist) against their understanding of Monotheism. They begin to make excuses that it is *Shirk* but then begin differentiating between life and death, sometimes between near and far and sometimes between other reasons. This proves that they accuse some of the creations of Allah of being Mushrik, whereas they will deny it for themselves. Now it is apparent what their Imām said in *Taqwiyatul Imān* as regards to them: "Many are associated with *Shirk* and at the same time call themselves as Muslims." SubhanAllah! This deed and this claim! Verily Allah has said the truth 'Many are not Muslims but they commit *Shirk*'."[262]

[261] Sunan al-Nasa'i, the book on al-Hiba, Hibat al-Mashā', (Noor Muhammad Kharkhana Tijarat, Karachi), vol. 2, p. 136.

[262] *Taqwiyat al-Imān*, the first chapter on *Tawhid* and *Shirk*., (Matba' 'alimi, Andrun Lohari Darwaza, Lahore), p. 4.

This point is worth noting down, as it will uncover their ignorance.

The sun, the moon and everything in the heavens and the earth are under the command of the Prophet ﷺ

Hadith 126:

Tabrāni, in Mu'jam al-Kabīr, narrates from Jābir bin Abdullah al-Ansāri through a Hasan Chain, the Prophet ﷺ commanded the sun to halt, and it immediately did so.[263]

I say: This incident is different to that when the sun was brought back after it went down, to the extent that Sayyiduna Ali RadiAllahu Anhu was able to perform his 'Asr prayers which he missed whilst he was in the service of the Prophet ﷺ. Imām Tahāwi and other great scholars have authenticated this Hadith. Alhamdulillah. This is whom we call the vicegerent of Allah Almighty that the creation of Allah, in the heavens and in the Earths, according to his will. All the creations of Allah are his followers. He has become Allah's and thus everything becomes his. Indeed, he is such a vicegerent of Allah that when he was a milk-drinking child, he would point towards the moon and the moon would prove its obedience. Wherever he would point his blessed finger, the moon would move to the place.

The moon moving by the indication of the Prophet ﷺ

It is in a Hadith that the uncle of the Prophet ﷺ, Sayyiduna Abbās RadiAllahu Anhu came to the Prophet ﷺ and said, "My acceptance of Islam is because of witnessing one of your miracles. You would be in your cradle and would talk to the moon. Wherever you pointed your finger towards the moon would move accordingly."

[263] Al-Mu'jam al-Awsat, Hadith 4051, (Maktabat al-Ma'arif, Riyadh), vol. 5, p. 33.
Majma' al-Zawa'id, the book on 'Alāmat al-Nubuwwa, the chapter on Habs al-Shamas Lahu ﷺ, (Dar al-Kitab al-'Arabi, Beirut), vol. 8, p. 296.

The Prophet ﷺ said, "Yes! I would talk to the moon and it would talk to me. It would prevent me from crying. I would here the thump when it would go in prostration under the divine Throne." *(Narrated by Imām Baihaqi in his Dala'il, Imām Shaikul Islam Abu Uthmān Ismā'il bin Abdur Rahman al-Sabooni in al-Mi'atain, Khatīb and ibn 'Asākir narrated this Hadith in their Tarīkh Baghdad and Dimashq RadiAllahu Anhuma.)*[264]

The Angels who control the universe are under the Prophet's command ﷺ as he is the prophet to them and they are his followers

Imām Shaikh Sabooni says that this Hadith is Hasan[265] in the chapter of *Mu'jizat*, miracles. This was the power of the milk-drinking child, and now the *Khalifatullahil Akbar* is in his peak. How can the sun disobey him? Let alone the sun and the moon, verily the appointed Angels, in whose hands are the whole organisation of the universe, cannot penetrate the circle of his obedience. The Prophet ﷺ has said, "I am sent to the whole of the creation" *(Narrated by Imām Muslim from Abu Hurairah RadiAllahu Anhu).*[266]

The Qur'ān states: "Most Blessed is He Who has sent down the Criterion to His Servant that he may be a Warner to all the people of the world (*Li al-'Ālamīna*)" (*25:1*). The Angels are also included in the word "`Ālamīn." Sayyiduna Sulaymān Alaihis Salāt wa Salām missed his 'Asr prayer after he was watching the horses, "till the sun went behind the scenes" (38:32), he then said, "Bring forth the sun for me." (38:33).

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264 Al-Khasā'is al-Kubrā, with references to al-Baihaqi and al-Sabūni, the chapter on Munagāt li al-Qamr, (Markaz Ahlesunnat, India), vol. 1, p. 53.

265 Hasan (good): often used to describe a hadith which is reliable but which is not as well authenticated as one which is Sahih.

266 Sahih Muslim, the book on al-Masājid Wa Mawdi'a al-Salāt, (Qadimi Kutub Khana, Karachi), vol. 1, p. 199.

Prophet Sulaymān Alaihis Salam ordered the Angels to bring back the sun and they did so

Amīrul Mu'minīn Maula Ali RadiAllahu Anhu states in its commentary that the pronoun in the verse refers to the sun and the second person pronoun refers to those Angels who control the sun. Meaning Prophet Sulaymān ordered those Angels to bring back the sun. As per order, the sun was brought back and Prophet Sulaymān Alaihis Salām read his Prayer.

It is stated in Ma'alim al-Tanzīl, "It has been stated that Sayyiduna Ali RadiAllahu Anhu said that the words of Sulaymān Alaihis Salām, '*Rudduha Alaiyya'* by the order of Allah Almighty, was referred to the Angels who were in control of the sun. Thus the sun was brought back for him and he prayed his prayer on time."[267]

He ﷺ is the possessor of the secrets and by whom the orders of the world take place

Indeed Sayyiduna Sulaymān Alaihis Salām is one of the vicegerents of our beloved Prophet ﷺ, then what is going to be the status of the Prophet ﷺ? May Allah Almighty shower many blessings on the great Imām, Imām Rabbani, Ahmad bin Khatīb Qastalani. He writes in his books, *Māwahib Laduniya* and *Manh Muhammadiyya*: "He ﷺ is the treasure of the secrets and by whom the orders of the world take place. There is no order except that it goes to him and no bounty is distributed except through his commandﷺ."[268]

May my parents be sacrificed upon him who is the king and the master,

Since when Prophet Adam Alaihis Salām was between Soil and water.

When he intends to order something, nothing can go against him,

As there is no one in the universe who can instruct anything against him.

[267] Ma'alim al-Tanzīl (Tafsīr al-Baghawi), under the verse 38:33, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 4, p. 52.

[268] Al-Māwahib al-Ladunniyya, Al-Maqsad al-Awwal, (Al-maktab al-Islami, Beirut), vol. 1, p. 56.

I say: And yes! How can anyone go against his will when the command of Allah cannot be changed by anyone? *Lā Rādda Li Qadā'ihi wa Lā Mu'aqqiba li Hukmihi* (There is no one who can deny his decision nor anyone can change his order).

It is in both Sahīh Bukhāri and Sahīh Muslim and in Sunan Nasa'i etc that Ummul Mu'minīn Sayyidah 'Aisha Siddiqah RadiAllahu Anha asked, "O Prophet of Allah! I don't see the Lord Almighty except that He fulfils your wishes and desires immediately."[269]

Hadith: The Lord obeys the Prophet ﷺ

O Muslims! Just look around, if there is any Wahābi then drive him outside together with that false Sufi, who has gone in extremes like the Christians! Now listen to the Hadith of the Prophet ﷺ, narrated by Anas RadiAllahu Anhu: When Abu Talib fell ill, the Prophet of Allah came to visit him. Abu Talib said, "O my nephew! Pray to your Lord who has sent you that he cures me." The Prophet ﷺ prayed for his health, "O My Lord! Give cure to my uncle." No sooner were these words uttered that Abu Talib stood up as if he was untied. He said to the Prophet, "O my nephew! Indeed the Lord obeys you." The Prophet ﷺ (did not express his spite at this statement but) said, "O my uncle! If you obey Him, He will also do the same." *(Narrated by ibn 'Adi, through Haitam al-Bakka, narrated from Thābit al-Banani who narrated from Anas ibn Mālik RadiAllahu Anhu).*[270]

Further, there is another Hadith. The Prophet ﷺ has said, "Indeed I will be the master, *Sayyid,* of everyone on the Day of Judgement. I will have the flag of Hamd in my hand. I will walk and people will follow me till I will reach the doors of Jannah. I will open the doors.

[269] Sahih al-Bukhāri, the book on al-Tafsīr, the chapter on Qawluhu Turji Man Tashā, (Qadimi Kutub Khana, Karachi), vol. 2, p. 702.
Ibid, the book on al-Nikah, the book on al-Shigār, vol. 2, p. 766
Sahih Muslim, the book on al-Ridā'a, the book on Jawāz Hibataha Nawbataha Li Darratiha, (Qadimi Kutub Khana, Karachi), vol. 1, p. 473.
Sunan al-Nasa'i, the Dhikr Amri Rasoolillahi ﷺ fi al-Nikah, (Noor Muhammad Karkhana Tijrat, Karachi), vol. 2, p. 67.
Musnad Ahmad bin Hanbal, narrating from 'Aisha RadiAllahu Anha, (Al-Makta al-Islami, Beirut), vol. 6, p. 134.

[270] Al-Kamil Li ibn 'Adi, the biography of al-Haitham bin Jamaz, (Dar al-Fikr, Beirut), vol.7, p. 2561.

It will be asked, 'Who is there?' I will reply, 'I am Muhammad'ﷺ. It will be then said, 'Welcome O Ahmad!' Then when I will see my Lord, I will go in prostration. At this point it will be said, 'Raise your head. Seek intercession and your intercession will be accepted'. Thus, those who will be in the hellfire will be freed by the mercy of Allah and by my intercession. *(Narrated by Hākim in al-Mustadrak and ibn 'Asākir, narrating from 'Ubadah bin Samit RadiAllahu Anhu).*[271]

Allah sought the consultation of His Beloved ﷺ

There is another Hadith as regards to this subject.

The Prophet ﷺ has said, "Indeed My Lord sought my consultation as regards to my Ummah that what He should do to them? I said "O my Lord! Do what You Like. They are Your creations and Your servants." He Consulted me the second time. I said the same thing. He consulted the third time, I replied in the same manner. Then Allah Almighty said, "I will, indeed, not dishonour you as regards to your Ummah, O Ahmad!"

He then gave the glad tidings that seventy thousand of my followers will enter *Jannah* without being accounted, and there will be seventy thousand with every thousand. *(Narrated by Imām Ahmad and ibn 'Asākir from Huzaifah RadiAllahu Anhu)*[272]

Alhamdulillah! This is the meaning of the other Hadith in which Allah Almighty will say to the Prophet ﷺ on the Day of Resurrection, "All these people want My happiness and I want your happiness, O Muhammad! ﷺ"[273] "I have sacrificed My entire kingdom, from the

[271] Ittihāf al-Sa'adah al-Muttaqīn, with reference to al-Hākim and al-'Asākir, in the description of al-Shafā'ah, (Dar al-Fikr, Beirut), vol. 1, p. 30.
Kanz al-'Ummāl, with reference to al-Hākim and ibn al-'Asākir, Hadith# 32038, (Muassas al-Risala, Beirut), vol. 11, p. 434.

[272] Musnad Ahmad bin Hanbal, narrating from 'Huzaifa RadiAllahu Anhu, (Al-Maktaba al-Islami, Beirut), vol. 5, p. 393.
Kanz al-'Ummāl, with reference to Ahmad bin Hanbaland ibn al-'Asakir, Hadith# 32109, (Muassas al-Risala, Beirut), vol. 11, p. 448.
Al-Khasa'is al-Kubrā, the chapter on Ikhtisāsihi ﷺ Bi Anna Ummatahu Wudi'a 'Anhum al-Amr, (Markaz Ahlesunnat, India), vol. 2, p. 210.

[273] Mafatih al-Ghayb, (Al-Tafsīr al-Kabīr), under the verse 2:142, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 4, p. 87.

heavens to the Earth on you." SallAllaho Ta'ala Alaika wa 'Ala Alika Wa Baraka Wa Sallam.

The sun would not rise except after it greets Sayyidunā Sheikh Abdul Qādir Jilāni RadiAllahu Anhu. His eyes are fixed on the Divine Tablet

O Muslims! O Ahlus Sunnah Wal Jama'ah! Let alone the sun and moon obeying his command, the sun does not rise till it sends salutations upon the vicegerent of the Prophet, his inheritor, his beloved, Ghauth al-Thaqalain, Ghaith al-Kaunain Sayyiduna wa Moulana Imām Abu Muhammad Shaikh 'Abdul Qadir Jilani RadiAllahu Anhu.

Imām Sayyidi Noorud Dīn Abu al-Hasan 'Ali Shatnufi- about whom Sayyidi Abdullah bin As'ad Yafa'i Shafi'i says in the book *Mirat al-Janān*, "He is a scholar, Imām, Faqih, Alim and a Muqri"- writes in his renowned book, *Bahjat al-Asrār*:

"Abu Muhammad Abd al-Salām bin Abi Abdillah Muhammad bin Abd al-Salām bin Ibrahīm bin Abd al-Salām al-Basari, originally from Baghdad and resides in Cairo (771 A.H.) says that Sheikh Abu al-Hasan 'Ali bin Sulaymān al-Baghdadi al-Khabbaz (633 A.H.) has informed that our two teachers, Sheikh Abu al-Qasim Umar bin Mas'ud and Abu Hafs Umar Kamimati RahimahumAllahu stated (591 A.H.):

Our Sheikh Abdul Qādir al-Jilāni RadiAllahu Ta'ala Anhu used to walk in the midair above the heads of the people present in the gathering. He would say that the sun would not rise except that it would greet me. The new year would appear to me and would tell me all that which was to happen in that year. The new week would come to me and tell me as to what will happen during that week also a new day would come and do the same. I swear by the Dignity of my Lord! All the goodness and badness are presented to me and my eyes are fixed on the *al-Lahw al-Mahfūz (The Divine Tablet)*. I am always diving in the sea of the knowledge of Allah and His

Mushahadah. I am your witness in the court of Allah Almighty and I am the heir of the Prophet ﷺ and his Inheritor in this world."[274]

"I want the companionship the Prophet in paradise."

Hadith 127:

On the authority of Sahīh Muslim, Sunan Abi Dā`ud, ibn Maja and Mu'jam Kabīr Tabrāni that Sayyiduna Rabi'a bin Ka'ab Aslami RadiAllahu anhu narrated that I would stay with the Prophet ﷺ during the night. I would serve him by bringing to him water for ablution and fulfil his other needs. The Prophet ﷺ once asked, "Ask, what are your asking for?" I replied, "I want to accompany the Prophet in paradise." The Prophet ﷺ then asked, "Anything else?" I said that that is enough. Then he ﷺ said, "Assist me through making excessive prostrations."[275]

All the bounties of this world and the Hereafter are in the hands of the Prophet ﷺ

Alhamdulillah every sentence of this Hadith is an attack on the foundations of the Wahābis. The Prophet ﷺ asked without any specification, *"Sal" ("Ask").* This shows that the Prophet ﷺ can fulfil all the needs. All the bounties of this world and the Hereafter are in the hands of the Prophet ﷺ.

Shaikul Shuyukh, Arif Billah, and Shaikh Muhaqqiq Moulana Abdul Haq Muhaddith Dehlvi Rahmatullahi Alaihi writes in the commentary of Mishkāt: The asking of the Prophet, "Ask" is an unconditional question. There are no limitations or restrictions attached to it. This is to understand that it is within the power and

[274] Bahjat al-Asrār, the description on Kalimāt Akhbara Biha 'An Nafsihi, (Dar al-Kutub al-'Ilmiyya, Beirut), p. 30.
[275] Sahih Muslim, the book on Salāh, the chapter on Fadl al-Sujud wa al-Haththu 'Alaihi, (Qadimi Kutub Khana, Karachi), vol. 1, p. 193.
Sunan Abi Dā`ud, the book on Salāh, the chapter on Waqt Qiyam al-Nabi ﷺ, (Aftāb 'Ālam press, Lahore), vol. 1, p.187.
Kanz al-'Ummāl, , Hadith#19006, (Muassas al-Risala, Beirut), vol. 7, p. 306.
Al-Mu'jam al-Kabīr, narrated from Rabi'a RadiAllahu Anhu, Hadith# 4576 (Al-Maktaba al-Faisaliyya, Beirut), vol.5, pp. 57-58.

authority of the Holy Prophet ﷺ to grant the desire. Whatever and to whomsoever the Holy Prophet wanted to, he can grant by the permission of Allah Almighty."[276]

Fa Inna Min Jūdika al-Dunyā wa Darratahā

Wa Min 'Ulūmika 'Ilmal Lawhi wa al-Qalami[277]

The world and the Akhira (hereafter) comprises of the Holy Prophet's generosity.

And the knowledge of the Lawh (Divine Tablet) and Qalam (Divine Pen) are from the Prophet's knowledge."

This is a verse from the famous poem of Imām Muhammad Busiri Quddisa Sirruhu, Qasidah al-Burdah, The poem of the cloak. O Prophet of Allah!

Everything of the *Dunyā* and *Ākhirah,* of this world and the hereafter, is part of the generosity of the Prophet ﷺ. The knowledge of the Lawh and Qalam, which has everything of the past and the future, *Mā Kāna Wa Mā Yakūn* (in which there is the description of the Day of Resurrection and its details) is only a chapter of the knowledge of the Prophet ﷺ. This is the belief of the great Imāms about the Beloved Prophet Muhammad ﷺ, and what about that tyrant who wrote:

"Whosoever is named Muhammad has no choice over anything."[278]?

'Allāma Mullā 'Ali Qāri Rahmatullahil Bari writes in *Mirqat Sharh Mishkāt*:

"The Prophet ﷺ asked the question unconditionally. It signals that Allah Almighty has bestowed him the general powers that he can give

[276] Ashi'at al-Lam'āt, the book on Salāh, the chapter on al-Sujud wa Fadlih, (Maktaba Nooriya Razawiyya, Sikhar), vol.1, p. 396.

[277] Al-Kawakib al-Durriya Fi Madhi Khari al-Bariyya, (Qasida al-Burda), chapter ten, (Markaz Ahlesunnat, Gujarat) p. 59.

[278] *Taqwiyat al-Imān*, the fourth chapter on *Shirk in Worship*, (Matba' 'Alimi, Andrun Lohari Darwaza, Lahore), p. 28.

whatever he likes from the treasures of Allah Almighty."[279] Alhamdulillah Rabbil 'Ālamīn.

What's more striking is that the companion of the Prophet, Rabi'a RadiAllahu anhu asked from him Jannah! *"As'alūka Murāfaqataka Fil Jannah."* "I ask for the companionship of the Prophet in paradise."

The Prophet of Allah ﷺ taught us to seek his help during hardships

Hadith 128:

An authentic and a great Hadith narrated by Tirmidhi, ibn Maja, ibn Khuzaima, Tabrāni, Hakim and Baihaqi, narrating from Sayyiduna Uthmān bin Hanif RadiAllahu Anhu. Imām Tirmidhi has called it a Hasan and Gharīb Hadith[280], and Tabrāni and Baihaqi have called it Sahīh. Hakim, under the conditions of Bukhāri and Muslim, has called it Sahīh. Moreover, many great scholars of Hadith, like Imām Zakiyuddīn 'Abd al-Athīm Munthiri and others have authenticated it. The hadith is that in which the Prophet ﷺ taught a blind man the supplication:

"O Allah! I ask You with the *Wasīla* (intermediary) of the Prophet Muhammad ﷺ. O Muhammad! ﷺ I supplicate to Allah Almighty with your wasila, so that Allah Almighty may grant me my desires. O Allah! Accept the intercession of the Prophet ﷺ on my behalf."[281]

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[279] Mirqāt Sharh Mishkāt, the book on Salāh, the chapter on al-Sujud Wa Fadlihi, under the Hadith# 896, (Al-Maktaba al-Habibiyya, Koita), vol. 2, p. 615.

[280] A hadith which has a single reporter at some stage of the Isnad, chain.

[281] Sunan al-Tirmidhi, the book on al-Da'awat, Hadith# 3589, (Dar al-Fikr, Beirut), vol. 5. p. 336.
Sunan ibn Mājah, the chapters on Iqamat al-Salāh, the chapter on Mā Jā'a Fi Salāt al-Hājah, (H.M. Sa'eed Comp. Karachi), p.100
Sahih ibn Khuzaima, the chapter on Salāt al-Targhīb wa al-Tarhīb, Hadith# 1219, (Al-Maktaba al-Islami, Beirut), vol.2, p. 26.
Al-Mu'jam al-Kabīr, narrating from 'Uthmān bin Hanīf, Hadith# 8311, (Al-Maktaba al-Faisaliyya, Beirut), vol.9, p. 18.
Al-Mustadrak li Al-Hākim, the book on Salāt al-Tataww'u, Du'ā Raddi al-Basar, (Dar al-Fikr, Beirut), vol. 1, p. 313.
Dalā'il al-Nubuwwah li al-Baihaqai, the chapter on Fi Ta'limihi al-Darīr Ma Kana Fihi al-Shifa, (Dar al-Kutub al-'ilmiyyah, Beirut),vol. 6, pp. 166-168.
'Amal al-Yaum wa al-Laila li al-Nasa'i, Hadith# 657, (Dar ibn Hazm, Beirut), pp. 159-160.
Al-Targīb wa al-Tarhīb, al-Targīb Fi Salāh al-Hājah, (Mustafa al-Bābi, Egypt), vol. 1, pp. 473-475.

This Hadith is another wound on the hearts of the ill-hearted, in which there is a calling to the Prophet ﷺ and also the seeking the help of the Prophet ﷺ. However, in the narration of *Hisn Hasīn*, the narration is "*Lituqdiya Li*", an imperative, "So that *you* (O Prophet) fulfil my needs."

Sheikh Fādil 'Ali Qāri Alaihir Rahmatul Bāri writes in the commentary of this book, *Hirz Thamīn Sharh Hisn Hasīn:*

In another narration, it is with the subject, meaning, "That *you* (O Prophet!) may fulfil my needs." It means that, "*You* become the means of fulfilling of the needs and reaching my wishes."[282]

I say: The Prophet ﷺ taught the blind person this Du'ā in his lifetime that after the prayer, supplicate with his name, seek through his name, and seek help and aid. This was enough to anger the Wahābis.

Firstly: whatever is *Shirk*, the differentiation between life and death, close and far, present or absent is denied as we mentioned it above.

Secondly: The Du'ā was not such that after the prayer one should supplicate to Allah firstly, and then come to my presence (of the Prophet) and then say "*Ya Muhammad*" until the end. In addition, it is Sunnah to supplicate silently, in which presence and absence is all the same; in common-usage both ways will be calling to the one not present. In addition, Sayyiduna Uthmān bin Hanif RadiAllahu Anhu taught the same Du'ā to a person at the time of the caliphate of Uthmān Ghani RadiAllahu Anhu. Now seeking the help of the Prophet after his demise is destruction to the foundations of the misguided. The narration in Mu'jam Kabīr of Imām Tabrāni is such. A person came to Uthmān Ghani RadiAllahu anhu with regards to seeking some assistance, but he was unable to attract the attention of the Khalifa on every attempt. The same person met Uthmān bin Hanif, RadiAllahu Anhu, and told him his problem. Uthmān bin Hanif gave him some advice, "Perform Wudhu, pray two Rak'at prayers and then supplicate this way, 'O Allah! I ask You with the

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[282] Hirz Thamīn Sharh al-Hisn al-Hasīn Ma'a al-Hisn al-Hasīn, the Manzil [Chapter] of Monday, the Sallat al-Hajah, (Afdal al-Matabi'), p. 125.

Wasila of the Prophet Muhammad ﷺ. O Muhammad! ﷺ I supplicate to Allah Almighty with your Wasila, so that Allah Almighty may fulfil my needs. O Allah! Accept the intercession of the Prophet ﷺ on my behalf', then come to me in the evening I will come along with you."

Thus, the person did what he was told, and went to the door of Uthmān Ghani RadiAllahu Anhu. The gatekeeper held his hand and took him inside. Amīrul Mu'minīn made him sit on the bench and asked, "What made you come here?" The person mentioned him about his needs and he fulfilled them straight away and then said, "If you ever need my help in future, come to us."

When the person left the house of Uthmān Ghani RadiAllahu Anhu, he met Uthmān bin Hanif and thanked him. He told him how Amīrul Mu'minīn did not pay attention to him until you helped me. Uthmān bin Hanif then said: "I swear by the Almighty. I did not say anything to the Amīr. Yes, the reason for this is that I was with the Prophet ﷺ and a blind man came to him complaining about his blindness. The Prophet ﷺ asked him to go the ablution area, perform ablution, pray two Rak'at prayers and asked him to read the Du'ā. I swear that the blind man did exactly what the Prophet had told him to do and before we left the gathering; his sight was restored as if he was never blind." [283] (*Imām Tabrāni has narrated this Hadith through many narrations and said, Wa al-Hadithu Sahīhun, the Hadith his Sahīh.*).[284] Alhamdulillah Rabbil 'Alamīn.

The Prophet ﷺ places blessings in the sustenance

Hadith 129:

The Prophet ﷺ said to the people of Madina, "Be patient and rejoice as I have put blessings in the scales of your sustenance." *(Narrated by*

[283] Al-Mu'jam al-Kabīr, narrated from 'Uthmān bin Hunaif, Hadith # 838, (Al-Maktaba al-Faisaliyya, Beirut), vol. 9, p. 18.

[284] Al-Targīb wa al-Tarhīb, with reference to al-Tabrani, al-Targīb Fi Salāh al-Hājah, (Mustafa al-Bābi, Egypt), vol. 1, p. 476.

Imām Tabrāni's Musnad from Amīrul Mu'minīn Umar RadiAllahu Anhu).[285] This Hadith clarifies that the placing of blessings in the sustenance of the people of Madina was done by the Prophet ﷺ.

[285] Kanz al-'Ummāl, with reference to al-Bazzār, Hadith# 38123, (Muassas al-Risala, Beirut), vol. 14, p. 125.

The Sanctity of Madina Munawwarah through the Words of the Prophet ﷺ (*Muniyyat al-Labīb Anna Tashrī'a Biyadi al-Habīb*)

Sixteen Ahādīth: The Prophet ﷺ made Madina Munawwarah Sacred (*Haram*) and Five Ahādīth that Prophet Ibrahīm made Makka Sacred.

Hadith (1) 130:

On the authority of both Sahīh Bukhāri and Sahīh Muslim: The Prophet ﷺ supplicated: "O Allah! Ibrahīm declared Makka as sacred and I declare what is between the two lands of Madina as sacred." *(Bukhāri, Muslim, Ahmad and Tahāwi in Sharh Mā'ani al-Athār, all narrating from Anas RadiAllahu Anhu).*[286]

Hadith (2) 131:

The Prophet ﷺ has said, "Indeed Prophet Ibrahīm declared Makka sacred and supplicated for its people. I also declare Madina sacred as Ibrahīm declared the city of Makka sacred. I also supplicate for its *Sa'* and *Mudd* (measuring scales) twice as much as Ibrahīm supplicated for the people of Makka." (*Bukhāri, Muslim, Ahmad, and Tahāwi in Sharh Mā'ani al-Athār, all narrating from Zaid bin 'Asim RadiAllahu Anhu).*[287]

[286] Sahih al-Bukhāri, the book on al-Ambiyā, the chapter on Yazfuna al-Naslān, (Qadimi Kutub Khana, Karachi), vol. 1, p.477.
Ibid. the book on al-Magazi, the battle of Uhud, vol. 2, p. 585.
Ibid. the book on al-I'tisām, the chapter on Ma Dhakara al-Nabiyyu ﷺ, vol. 2, p. 1090.
Sahih Muslim, the book on al-Hajj, the chapter on Fadl al-Madina, (Qadimi Kutub Khana, Karachi), vol. 1, p. 441.
Musnad Ahmad bin Hanbal, narrated from Anas RadiAllahu Anhu, (Al-Maktab al-Islami, Beirut), vol. 3, p. 149.
Sharh Mā'ani al-Athār, the book on al-Sayd, the chapter on Sayd al-Madina, (H. M. Sa'eed company, Karachi), vol. 2, p. 342.

[287] Sahih al-Bukhāri, the book on al-Buyu', the chapter on Barakat Sa'a al-Nabi ﷺ, (Qadimi Kutub Khana, Karachi), vol. 1, p.286.
Sahih Muslim, the book on al-Hajj, the chapter on Fadl al-Madina Wa Du'a al-Nabi ﷺ, (Qadimi Kutub Khana, Karachi), vol. 1, p. 440.
Musnad Ahmad bin Hanbal, narrated from 'Abdullah bin Zaid RadiAllahu Anhu, (Al-Maktab al-Islami, Beirut), vol. 4, p. 40.

Hadith (3) 132:

It is also narrated in both Sahīh Bukhāri and Sahīh Muslim that the Messenger of Allah ﷺ prayed: "O Allah, Ibrahīm was Your servant, Your friend and You made Makka sacred through his tongue. O Allah I am Your servant and Your apostle and I declare Madina Munawwarah sacred which is between the two plains."[288]

Imām Tahāwi narrated similarly but also added, "And the Prophet ﷺ prohibited that its trees be uprooted, its leaves be beaten off or that anyone catches its birds."[289]

Hadith (4) 133:

It is in Sahīh Muslim that Allah's Messenger ﷺ said, "I have declared sacred the territory between the two lava plains of Madina, so its trees should not be cut down nor its game be killed." *(Muslim, Ahmad and Tahāwi narrated from Sa'ad bin Abi Waqas RadiAllahu Anhu).*[290]

Hadith (5) 134:

Also, it is in Sahīh Muslim that Allah's Messenger ﷺ said, "Ibrahīm declared Mecca as sacred and I declare sacred the area between the

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Sharh Mā'ani al-Athār, the book on al-Sayd, the chapter on Sayd al-Madina, (H. M. Sa'eed company, Karachi), vol. 2 p. 342.

[288] Sahih Muslim, the book on al-Hajj, the chapter on Fadl al-Madina Wa Du'a al-Nabi ﷺ, (Qadimi Kutub Khana, Karachi), vol. 1, p. 442.
Sunan ibn Maja, the chapter on the Rituals (Manasik), the chapter of Fadl al-Madina, (H. M. Sa'eed company, Karachi), p. 232.
Kanz al-'Ummāl, Hadith# 34882, (Muassas al-Risala, Beirut), vol. 12, p. 245.

[289] Sharh Mā'ani al-Athār, the book on al-Sayd, the chapter on Sayd al-Madina, (H. M. Sa'eed company, Karachi), vol. 2 p. 343.

[290] Sahih Muslim, the book on al-Hajj, the chapter on Fadl al-Madina Wa Du'a al-Nabi ﷺ, (Qadimi Kutub Khana, Karachi), vol. 1, p. 440.
Musnad Ahmad bin Hanbal, narrated from Sa'ad bin Abi Waqas RadiAllahu Anhu, (Al-Maktab al-Islami, Beirut), vol. 1, p. 181.
Sharh Mā'ani al-Athār, the book on al-Sayd, the chapter on Sayd al-Madina, (H. M. Sa'eed company, Karachi), vol. 2 p. 341.

two stony grounds (i.e. Madina). *(Muslim and Tahāwi narrated from Rafi' bin Khadīj RadiAllahu Anhu).*[291]

Hadith (6) 135:

It is in Sahīh Muslim that Abu Sa'īd Khudri RadiAllahu Anhu narrates that the Prophet ﷺ has said, "O Allah! Ibrahīm declared Makka as the sacred territory and it became sacred, and I declare Madina as the sacred territory, the area between the two mountains (Air and Uhud). Thus no blood is to be shed within its (bounds) and no weapon is to be carried for fighting, and the leaves of the trees should not be beaten off except for fodder."[292]

Hadith (7) 136:

It is in Sahīh Muslim that the Prophet ﷺ said, "O Allah! I declare sacred that which is between the two plains like You made *Haram* (Makka) sacred by the tongue of Ibrahīm" *Alaihis Salām. (Muslim, Ahmad and Ruyani narrated from Abu Qatada RadiAllahu Anhu).*[293]

Prophet Ibrahīm made Makka Mukarrama safe

Hadith (8) 137:

Imām Muslim narrates that the Prophet ﷺ has said, "Indeed Ibrahīm declared the house of Allah as sacred and asked for its indemnity and I have declared Madina sacred, which is between the two plains. Thus, its trees should not be uprooted nor should anyone hunt its

[291] Sahih Muslim, the book on al-Hajj, the chapter on Fadl al-Madina Wa Du'a al-Nabi ﷺ, (Qadimi Kutub Khana, Karachi), vol. 1, p. 440.
Sharh Mā'ani al-Athār, the book on al-Sayd, the chapter on Sayd al-Madina, (H. M. Sa'eed company, Karachi), vol. 2 p. 342.

[292] Sahih Muslim, the book on al-Hajj, the chapter on Fadl al-Madina Wa Du'a al-Nabi ﷺ, (Qadimi Kutub Khana, Karachi), vol. 1, p. 443.

[293] Ibid., vol. 1, pp. 440-443.
Musnad Ahmad bin Hanbal, narrated from Abu Qatada RadiAllahu Anhu, (Al-Maktab al-Islami, Beirut), vol. 5, p. 309.
Kanz al-'Ummāl, with references to Imam Ahmad and al-Ruyani, Hadith# 34875, (Muassas al-Risala, Beirut), vol., 12, p. 244.

game." *(Muslim and Tahāwi narrated from Jābir bin Abdullah RadiAllahu Anhu).*[294]

Hadith (9) 138:

It is in *Sahīhain* (Bukhāri and Muslim) that Abu Hurairah RadiAllahu Anhu has said, "The Prophet of Allah ﷺ has made *Madina*- (the area between the two plains) sacred and he made up to twelve miles around Madina a sanctuary." *(Narrated by Imām Bukhāri and Muslim, Ahmad and Abdur Razzaq in his Musannaf).*[295]

In the narration of ibn Jarīr it states, "The Prophet of Allah ﷺ declared its trees sacred that they should not be uprooted nor should their leaves be beaten off." *(Ibn Jarīr narrated this Hadith from Khubaib al-Huzali RadiAllahu Anhu).*

Hadith (10) 139:

On the authority of Imām Muslim, Rafi' bin Khadīj RadiAllahu Anhu narrates, "The Prophet ﷺ declared the plains of Madina, which is between the two grounds, sacred (*Haram*). *(Imām Muslim and Imām Tahāwi narrated in Ma'ani Al-Athār).* [296]

Hadith (11) 140:

It has also been narrated in Muslim and in *Ma'āni al-Athār* from *'Asim Ahwal* that he asked Anas bin Mālik whether the Prophet declared Madina as Haram, sacred. He replied, "Yes. Its trees should not be

[294] Sharh Mā'ani al-Athār, the book on al-Sayd, the chapter on Sayd al-Madina, (H. M. Sa'eed company, Karachi), vol. 2 p. 342.
Kanz al-'Ummāl, with reference to Muslim, Hadith# 34810, (Muassas al-Risala, Beirut), vol. 12, p. 232.

[295] Sahih al-Bukhāri, the book on Fada'il al-Madina, the chapter on Haram al-Madina, (Qadimi Kutub Khana, Karachi), vol. 1, p.251.
Sahih Muslim, the book on al-Hajj, the chapter on Fadl al-Madina, (Qadimi Kutub Khana, Karachi), vol. 1, p. 442.
Musnad Ahmad bin Hanbal, narrated from Abu Hurairah RadiAllahu Anhu, (Al-Maktab al-Islami, Beirut), vol. 2, p. 487.
Al-Musannaf li 'Abd al-Razzaq, the book on Hurmat al-Madina, Hadith# 17145, (Al-Majlis al-'Ilmi, Beirut), vol. 9, pp. 260-261.

[296] Sahih Muslim, the book on al-Hajj, the chapter on Fadl al-Madina, (Qadimi Kutub Khana, Karachi), vol. 1, p. 440.
Sharh Mā'ani al-Athār, the book on al-Sayd, the chapter on Sayd al-Madina, (H. M. Sa'eed company, Karachi), vol. 2 p. 342.

cut, nor should its grass be uprooted. Whosoever does that upon him will be the curse of Allah, of the Angels and of all the people." [297]

Hadith (12) 141:

On the authority of Abu Dā`ud that Sa'ad bin Abi Waqas RadiAllahu Anhu narrates, "The Apostle of Allah (peace be upon him) declared this territory as sacred." [298]

Hadith (13) 142:

Sharhabīl narrates that we were placing traps on the grounds of Madina Munawwarah (in order to catch prey). Zaid bin Thābit Ansāri RadiAllahu Anhu came to us, threw the traps away and said, "Don't you know that the Prophet ﷺ has made it forbidden to hunt or catch its prey?" *(Narrated by Imām Abu Ja'far in the Sharh of al-Tahāwi).*[299]

In the narration of Abu Bakr ibn Shayba the words are, "Indeed the Prophet ﷺ has made the grounds of Madina between the two plains sacred."

Hadith (14) 143:

Abu Sa'īd Khudri RadiAllahu Anhu states: "The Prophet ﷺ declared the place between the two plains of Madina sacred, that its trees should not be cut down nor should their leaves be beaten off." [300]

Hadith (15) 144:

[297] Sahih Muslim, the book on al-Hajj, the chapter on Fadl al-Madina, (Qadimi Kutub Khana, Karachi), vol. 1, p. 441.
Sharh Mā'ani al-Athār, the book on al-Sayd, the chapter on Sayd al-Madina, (H. M. Sa'eed company, Karachi), vol. 2 p. 343.

[298] Sunan Abi Dā`ud, the book on al-Manasik, the chapter on Fi Tahreem al-Madina, (Aftāb 'Alam press, Lahore), vol. 1, p. 278.

[299] Sharh Mā'ani al-Athār, the book on al-Sayd, the chapter on Sayd al-Madina, (H. M. Sa'eed company, Karachi), vol. 2 p. 342.

[300] Ibid. vol. 1, p. 342.

Ibrahīm bin Abdur Rahman bin 'Auf narrates says that I caught hold of a bird and went outside. I met my father, Abdur Rahman bin 'Auf RadiAllahu Anhu. He saw me with the bird so he pulled my ears and released the bird. He then said, "The Prophet ﷺ has made the prey of Madina forbidden."[301]

Hadith (16) 145:

Sa'ab bin Jathama RadiAllahu Anhu narrates that the Prophet ﷺ declared *Baqi'* sacred and said that there is no sanctuary except that which is the sanctuary of Allah and His Prophet ﷺ. *(The three above Ahādīth have been narrated by Imām Tahāwi).* [302]

These are sixteen (16) Ahādīth in which eight (8) are those in which the Prophet ﷺ declared Madina Munawwarah sacred himself. The last eight (8) are those in which the companions informed that the Prophet ﷺ made the plains of Madina sacred, despite the fact that to declare something sacred (Haram) is the characteristic of Allah Almighty. From the first eight (8), five (5) are those in which the Prophet ﷺ informed that his great grandfather, Sayyiduna Ibrahīm, *'ala Nabiyyina Wa 'Alaihis Salāto Was Salām*, declared Makka sacred, made it a place of *Amn*, indemnity and security. Whereas the Prophet ﷺ himself has said in one Hadith, "Indeed Allah has declared Makka sacred; no one else has made it sacred." *(Imām Bukhāri and Tirmidhi narrated from Abu Shuraih al-'Adawi RadiAllahu Anhu).*[303]

These narrations are chosen specifically for this work. However, there is another calamity inflicted upon the lives of the Wahābis. The sacredness of the plains of Madina Munawwarah has not only been mentioned in these sixteen narrations but there are also many others.

Hadith 17:

[301] Ibid. vol. 1, p. 342.

[302] Ibid. the chapter on Ihya al-Ard al-Maytati, vol. 2, p. 175.

[303] Sahih al-Bukhāri, the chapter on al-'Umrah, the chapter on La Yu'dadu Shajaru al-Harām , (Qadimi Ktub Khana, Karachi), vol. 1, p. 247.
Sunan al-Tirmidhi, the book on al-Hajj, Hadith# 809, (Dar al-Fikr, Beirut), vol. 2, p. 217.

It is in Sahīhain, both Bukhāri and Muslim, that Anas RadiAllahu Anhu says: "Madina is *Haram*, from this place to this place. Its trees should not be cut." *(Narrated by Imām Bukhāri, Imām Muslim, Ahmad and Tahāwi. The words are of Jami' al-Saghīr).*[304]

Hadith 18:

It is in Sahīhain that Abu Hurairah RadiAllahu Anhu narrates that the Prophet ﷺ has said, "Madina is *Haram*." *(Narrated by both Imāms, Imām Tahāwi and ibn Jarīr. The words are of Muslim).* [305]

Hadith 19:

On the authority of Sahīhain, Moula 'Ali RadiAllahu Anhu narrates that the Prophet ﷺ has said, "Madina is a sanctuary, *Haram*, from the well of *'Ir* till the cave of *Thour*. Its grass should not be cut and nor should its game be frightened." [306]

Hadith 20:

On the authority of Sahīh Muslim, Sahl bin Hanif RadiAllahu Anhu narrates that the Messenger of Allah ﷺ pointed with his hands towards Madina and said, "That is a sacred territory, *Haram,* and a place of safety." *(Narrated by Imām Muslim, Ahmad and Abu 'Awana)*[307]

[304] Sahih Muslim, the book on al-Hajj, the chapter on Fadl al-Madina, (Qadimi Kutub Khana, Karachi), vol. 1, p. 251.
Kanz al-'Ummāl, with references to Imam Ahmad, Hadith# 34804, (Muassas al-Risala, Beirut), vol., 12, p. 231.
Musnad Ahmad bin Hanbal, narrated from Anas RadiAllahu Anhu, (Al-Maktab al-Islami, Beirut), vol. 3, p. 242.

[305] Sahih Muslim, the book on al-Hajj, the chapter on Fadl al-Madina, (Qadimi Kutub Khana, Karachi), vol. 1, p. 442.

[306] Sahih al-Bukhāri, the chapter on al-'Umrah, the chapter on La Yu'dadu Shajaru al-Harām , (Qadimi Ktub Khana, Karachi), vol. 1, p. 251.
Sahih Muslim, the book on al-Hajj, the chapter on Fadl al-Madina, (Qadimi Kutub Khana, Karachi), vol. 1, p. 442.
Sunan Abi Dā`ud, the book on al-Manasik, the chapter on Fi Tahrīm al-Madina, (Aftāb 'Alam press, Lahore), vol. 1, p. 278.
Musnad Ahmad bin Hanbal, narrated from 'Ali RadiAllahu Anhu, (Al-Maktab al-Islami, Beirut), vol. 1, p. 81, and vol. 1, p. 119.
Sharh Mā'ani al-Athār, the book on al-Sayd, the chapter on Sayd al-Madina, (H. M. Sa'eed company, Karachi), vol. 2, p. 341.

[307] Sahih Muslim, the book on al-Hajj, the chapter on Fadl al-Madina, (Qadimi Kutub Khana, Karachi), vol. 1, p. 443.
Musnad Ahmad bin Hanbal, narrated from Sahl bin Hanif RadiAllahu Anhu, (Al-Maktab al-Islami, Beirut), vol. 1, p. 81, and vol. 3, p. 486.
Kanz al-'Ummāl, with references to Abu 'Awana, Hadith# 34800, (Muassas al-Risala, Beirut), vol. 12, p. 230.

Hadith 21:

On the authority of Imām Ahmad, Abdullah bin 'Abbās RadiAllahu Anhuma narrates that the Messenger of Allah ﷺ said, "Every Prophet had his own *Haram* and my *Haram* is Madina." [308]

Hadith 22:

On the authority of Abdur Razzaq that Jābir bin Abdullah RadiAllahu Anhuma narrates, "Indeed the Prophet of Allah ﷺ forbade all convoys that come to Madina to cut its tress."[309]

Hadith 23:

Imām Tahāwi (through Mālik, who narrated from Yunus bin Yusuf who narrated from Ata' bin Yasār) narrates that some boys surrounded a fox and moved it to one side. Abu Ayyub Ansāri RadiAllahu Anhu came and moved the boys away. Imām Mālik says, I am certain that he then said to them, "Are you doing this in the *Haram* of the Prophet ﷺ?" [310]

Hadith 24:

It is in *Musnad al-Firdous* that Abdullah bin Mas'ud narrates, the Prophet of Allah Almighty ﷺ has said, "Allah will resurrect from this *Baqi'* and from the *Harām* seventy thousand people who will enter paradise without giving their accounts. Each one of them will intercede on behalf of another seventy thousand people. Their faces will be like the full moon."[311]

Sharh Mā'ani al-Athār, the book on al-Sayd, the chapter on Sayd al-Madina, (H. M. Sa'eed company, Karachi), vol. 2 p. 342.

[308] Musnad Ahmad bin Hanbal, narrated from Ibn 'Abbās RadiAllahu Anhu, (Al-Maktab al-Islami, Beirut), vol. 1, p. 81, and vol. 1, p. 318.

[309] Al-Musannaf li 'Abd al-Razzaq, the book on Hurmat al-Madina, Hadith# 17147, (Al-Majlis al-'Ilmi, Beirut), vol. 9, p. 261.

[310] Sharh Mā'ani al-Athār, the book on al-Sayd, the chapter on Sayd al-Madina, (H. M. Sa'eed company, Karachi), vol. 2 p. 342.

[311] Al-Firdous bi Ma'thur al-Khitab, Hadith# 8123, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 5, p. 260.
Kanz al-'Ummāl, , Hadith# 3492, (Muassas al-Risala, Beirut), vol. 12, p. 262.

If we count those Hadiths in which the two cities of Makka and Madina Munawwarah are called Sacred, *Haram*, then we will find plenty.

A very useful point: Whatever the Prophet ﷺ has commanded has become under the category of Shirk according to the Imam of the Wahābis

In short: the Ahādīth in relation to this topic reaches the level of *Tawatur*[312]. Thus, it proves, without a shadow of doubt, that the Messenger of Allah ﷺ put the same emphasis on the respect and sacredness of Madina Munawwarah like the respect and the sacredness of Makka Mu'karrama. But look what their Imām has written blatantly without shame and fear:

"Having reverence for a particular land, meaning not to hunt or not to cut the trees within that vicinity, is the worship of Allah Almighty. Now if someone respects the lands of the *Pir* (spiritual leader), a Prophet, spirit or ghost, then he has committed *Shirk."*[313]

Why? Did we not mention before that this outraged misguided religion of Wahābis came into existence so that it can relate the ruling of *Shirk* to Allah Almighty and His beloved Prophet ﷺ then what about the common people. May Allah forbid!

Now we need to see whether his followers are claiming to be the monotheists by following their Imām, or do they have any pity of reciting *Muhammadur Rasoolullah?* May thousands of Allah's salutations be upon *Muhammad,* the Prophet of Allah ﷺ.

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[312] A hadith which is reported by a large number of reporters at all stages of the chain, *Mutawatir*.

[313] *Taqwiyat al-Imān*, Introduction, (Matba' 'Alimi, Andrun Lohari Darwaza, Lahore), p. 8.

To talk nonsense whilst going to Madina Munawwarah is part of their faith, if one does not, then he is committing Shirk!

An important note.

Muslims! Do not think that the Imām of this deviated group has only labelled the reverence and respect of the Haram of the Prophet ﷺ as *Shirk*. No, No! But according to him, whosoever goes to pay visit to the Prophet ﷺ, even though he is at the distance of 4 or 5 miles, has to disrespect and talk useless talks whilst in that journey, as this is *Fard 'Ain* and part of his *Imān!* Up to the extent, if one goes with utmost respect to the city of the Prophet ﷺ then this is also *Shirk* according to his beliefs!

In his same misguiding book, under the sentence "to refrain from nonsense talks"[314] he wrote:

"All this (to refrain from useless talks) has been classed as worship of Allah and Allah has ordered this for His worship only. If anyone does this for any *Pir* or a Prophet then he has committed *Shirk*." [315]

SubhanAllah! To talk nonsense is also part of Imān! To tell you the truth, their Imān is of this state. It is good that he did not remember the Ayah of the Qur'ān, "*Fala Rafatha Wa La Fusuqa Wa La Jidala Fi Al-Hajj*" (2:197), (If anyone undertakes that duty therein let there be no obscenity nor wickedness nor wrangling in the Hajj). Otherwise, he could have made it obligatory to go towards Madina with obscenity, evilness and viciousness, as whosoever refrains from such things in that Holy city will be committing *Shirk*!

[314] Ibid. p. 7.

[315] Ibid. p. 8.

To quarrel and fight each other on the way, beat each other's heads and yell nonsense talks is part of their faith. If otherwise, you will be committing Shirk!

The humorous side: Have justice for the sake of Allah Almighty! Is abstaining from actions related to worship only associated with the Prophet or the Awliya? But when you do it to within yourselves then it is no longer *Shirk?* No, no! It is still *Shirk!* It is *Shirk* with anyone other than the Lord Almighty. So whenever you go to your Pir, or to your beloved disciple or to your friends house, then make sure you quarrel and fight each other on the way, beat each other's head and yell nonsense talks otherwise you will be committing *Shirk* and you will not even smell the fragrance of forgiveness. You will have performed such acts- on the way besides the journey to Hajj- that Allah has declared for His servants only. So when you beat each other, then you have undertook three main acts, (1) *Jidal,* quarrelling, which is apparent, and to do this without any valid reason is (2)*Fusuq,* and (3)*Rafath* means to say any nonsense talk, which has also been done. Thus, in one act, the faith of *Najdis* has been completed! *La Hawla Wa La Quwwata Illa Billahil Aliil Athīm*!

Divine Legislations are of two types, Takwiniyyah and Tashri'iyyah

I say by the grace of Allah. Divine Legislations (*Ahkam*) are of two types:

1. *Takwiniyyah,* i.e. those things, which are related to the transactions of the world and to the creation of things. For example, to give life and death, fulfilling the needs, remove calamities, to give wealth, sustenance, victory and other worldly matters.

2. *Tashri'iyyah-* to make a certain actions *Fard* (obligatory), *Harām* (prohibited), *Wājib* (compulsory), *Makrūh* (disliked), *Mustahab* (desirable) or *Mubāh* (permissible) etc.

In Islam, there is only one state in both types. That is, firstly, to relate the *Ahkām Tashri'iy (*religious legislations) to anyone other than Allah innately (*Dhātī)*, which is *Shirk*. Allah Almighty Says, "Or have they partners (of Allah) who have made lawful for them in religion that which Allah allowed not?" *(21:42)*

Secondly, to relate the religious legislations to anyone besides Allah by His bestowment ('Atā'i) is not *Shirk.* Allah Almighty Says, "And those who govern the commands (of Allah)." *(5:79)*

The Ummah recognises Hadrat Ali RadiAllahu Anhu as the remover of misfortunes and accept his descendants as their spiritual guides.

You have already heard the comment of Hadrat Shah Abdul Aziz Rahmatullahi alaihi, "The Ummah recognises Hadrat Ali RadiAllahu Anhu as the remover of misfortunes and accept his descendants as their spiritual guides." [316]

[316] Tohfa-e Ithnā Ashariyya, chapter six, the chapter on the description of *Imamat*, (Suhail Academy, Lahore), p. 214.

Nevertheless, these 'unriped' Wahābis differentiate between the two. If we say that the Prophet ﷺ has made a certain act Fard or Harām then they do not jump screaming *'Shirk'*, however, when we say that the Prophet of Allah ﷺ has bestowed this and that bounty, then they say "it's *Shirk."* This is not their law, but actually this is the immaturity of their religion. If they cannot differentiate between *Dhātī* (Innate) and *''Atā'ī* (learned/ bestowed) then where is going to be the difference in the *Ahkam*-Rulings?

He said it blatantly, "They have no authority on performing any action nor do they have its power." [317]

And also, "To accomplish or not to accomplish a certain task is only the Will of Allah."[318]

And he wrote clearly, "To believe someone else's path or custom is also under the ruling of those things which are means of respect of Allah, thus to believe this is open *Shirk*."[319]

And read what he wrote further, "Thus to show the path that leads to Allah is the only task of the Prophets."[320]

He does not believe the Prophet ﷺ as *Hākim* (legislator) but only a news-reporter and a courier. He has already written, "The only task of the Prophets is to warn about the evil actions and to give glad tidings upon performing good." [321]

And he also said, "The status of the Prophets and the Awliya, who have been elevated by Allah above the ordinary people, is only shown by the fact that they show people the correct path leading to Allah, and are aware of the good and bad deeds; thus educating the common

[317] *Taqwiyat al-Imān,* Chapter III, (Matba' 'Alimi, Andrun Lohari Darwaza, Lahore), p. 8.

[318] Ibid. chapter IV, p. 28

[319] Ibid, Chapter IV, p.28.

[320] Ibid, Chapter IV, p. 28.

[321] Ibid, Chapter III, p. 17.

folks." [322] Can't we deduce from this that because they are educating the people, about what is right and what is wrong, doesn't it make them from those who have made the compulsory actions *Fard* and the forbidden actions *Harām?*

At the end of the day, whatever Islamic Rulings we know came to us from our predecessors. The predecessors were informed by those before them, from generation to generation. The Tab'iīn told Taba' Tab'iīn, the Companions conveyed the rulings to the Tab'iīn and the Beloved Prophet ﷺ told his Companions. Now can anyone say that my father, or teacher has made the prayers obligatory, or that he has made adultery forbidden? No, so if someone says this in relation to the Prophet ﷺ then, of course, he will say it differentiating between Dhātī (Innate) and *''Atā'ī* (learned/ given). But look what he had to say about believing someone else's ruling, "Thus whether one believes that this is His respect or that by this Allah is pleased, in anyway it is clear *Shirk*." [323]

The differentiation between *Dhātī* (Innate) and *''Atā'ī* (learned/bestowed) brings destruction to their religion. He wrote in clear terms, "There is no ruling except that of Allah. He has ordered us not to believe the ruling of anyone besides Him."[324]

When he did not leave out believing in the Prophet, then to believe the Prophet as the legislator, to believe his *Fara'id* (things that are obligatory) and *Muhramat* (things that are forbidden) as *Fard* and *Harām* is more worthy of being classed as *Shirk*! May Allah forbid!

Therefore look at how much emphasis Muhammad, The Prophet of Allah ﷺ gave on the sanctity of Madina Munawwarah and forbade hunting in its vicinity. But when the Prophet ﷺ said that "I declare it sacred", then we find this 'monotheist' saying: "Do not believe in anyone except Allah."

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[322] Ibid., chapter II, p. 17

[323] Ibid, introduction, p. 8

[324] Ibid, Chapter IV, p. 28.

Clearly, he stated it being *Shirk* and did not hear the anger and the wrath of Allah the Almighty. "And soon will the unjust assailants know what vicissitudes their affairs will take." (26:227)

Therefore, it is more appealing that we write down those Ahādīth in which there is some description of the Religious Legislations (*Ahkam Tashri'iyy)*. I will give two more verses even though the previous two verses were enough. When we see injustice to the total number of verses, we will add an extra three verses by which it will add up to 50 verses in total compared to, five times 50 Ahādīth, i.e. 250 by the grace of Allah. [325]

We will firstly give those three verses so that we have a series of verse and Ahādīth related to the Religious Legislations.

Verse 46:

"There is no soul but has a protector over it." (86:4)

Verse 47:

"A book, which We have revealed unto you in order that you lead mankind out of the depths of darkness into light by the leave of their Lord to the Way of (Him) Exalted in Power Worthy of all Praise." (14:1)

Verse 48:

"We sent Moses with Our Signs (and the command), 'Bring out your people from the depths of darkness into light and teach them to remember the Days of Allah.'" (14:5)

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[325] For example there are numerous verses as regards the Religious legislation; two have been mentioned here. Similarly two verses have already been mentioned above about the Angels giving death to the creations. There are other five verses upon this topic. We will mentioned them here, thus the first five have been mentioned from the previous books, and the completion of fifty will be done by the verses of the Qur'ān:

Verse 1, "Those whose souls are taken out by the Angels", (4:97)
Verse 2, "Our Messengers came to them for taking out their souls" (7:37)
Verse 3, "And if you could see, when the Angels take away the souls of the infidels", (8:50)
Verse 4, "Today all disgrace and vices are upon the infidels. Those whose lives are taken out by the Angels while they were wronging themselves", (16: 27-28)
Verse 5, "Allah thus recompenses the pious. Those whose souls are taken out by Angels while they are pure", (16: 31-32).

The Prophet of Allah ﷺ grants Imān, faith.

I say: the darkness is the infidelity and misguidance. Light is faith, *Imān*, which is called the prevailing Way. There is no middle way between the two. Indeed coming out from one makes one enter into the other. Prophet Musā Alaihis Salām took out the Israelites, *Bani Izra'il* from the depths of *Kufr* and gave them the light of *Imān*. Similarly, our Prophet ﷺ extracted the *Kufr* and gave *Imān* to this nation, *Ummah*. If this was not the works of the Prophets and Messengers of Allah, if they did not have the capability, then Allah ordering the prophet (*'Bring out your people from the depths of darkness into light'*) causes it to be "something which cannot be endured" (*Taklīf Mā Lā Yutāq*)

Alhamdulillah! See how the Holy Qur'ān falsified the statement of their Imām who wrote:

"One can easily run a conjecture from the fact that as long as he does not even posses an authority to gain a certain advantage for himself or to ward off an evil from inflicting him, how could he benefit or harm someone else... The mission of a Messenger is only confined to warning people about the dire consequences of bad actions and to give people glad tidings due to their virtuous deeds. This too benefits the ones who nurse such a Belief (*Tauhid)* in their hearts and the nurturing of such a Belief is also one of the Qualities of Allah... No such authority has been conferred on them that they should personally conduct and dispose off the worldly matters like crowing someone with success or destine someone to defeat, granting someone riches or making someone indigent and impoverished... kindling the spark of faith in some else's heart or having the same snatched away from him... everyone is treated on an equal footing in terms of his inability." [326]

My dear Muslims! Look at the words of these misguided people. Compare these words with the aforementioned verses of the Holy Qur'ān and the Ahādīth. How much have they falsified the teachings

[326] Taqwiyat al-Imān, Chpater II, (Matba' 'Alimi Andrun Lohari Darwaza, Lahore), p.15.

of Allah and His beloved ﷺ. Anyways leave him to the hereafter and thank that Merciful who gave us the true faith by the hands of the Prophet ﷺ. Indeed, it is hoped that by the mercy of the Prophet ﷺ, our faith will be secured,

Tu Ne Islam Diya Tu Ne Jama'at Me Liya
Tu Karīm Ab Koi Phirta Hai 'Atiyya Tera[327]

Yes, it is known that the 'innate-giving' (*Dhātī*) is only for Allah Almighty. The verse, "It is true you will not be able to guide everyone whom you love." (28:56) and others have this mentioned. This is not only specific with Imān only, but it is also with wealth, money etc that no one can give without His will.

This is the difference, which these people have misunderstanding. Thus falling into many devious traps and entered under the verse, "Is it only parts of the Book that you believe in, and do you reject the rest?" (2:85).

Verse 49:

"Fight those who believe not in Allah nor the Last Day nor hold that forbidden which has been forbidden by Allah and His Prophet." (9:29)

Verse 50:

"It is not fitting for a believer man or woman when a matter has been decided by Allah and His Apostle to have any option about their decision. If anyone disobeys Allah and His Apostle he is indeed on a clearly wrong Path." (33:36)

By the command of the Prophet ﷺ an action can become Fard though it may not be fard itself

Under this verse, the commentators, *Mufassiroon*, have stated that before the advent of Islam, the Prophet ﷺ freed Zaid bin Haritha RadiAllahu Anhu and adopted him. The Prophet ﷺ gave him in

[327] Hadāiq-e-Bakhshish, (Maktaba Radawiyya, Āram Bāg, Karachi), vol. 1, p.3.

marriage of Zainab bint Jahsh RadiAllahu anha, who was the daughter of the Prophet's aunt, Ummayya bint 'Abd al-Muttalib. She first accepted this invitation thinking that it was the wish of the Prophet ﷺ, but later on, when she found out that it was the wish of Zaid, she refused and sent a message to the Prophet ﷺ saying that "O Prophet of Allah! I am your cousin. I don't wish to marry him." Her brother, Abdullah bin Jahsh also agreed with her on similar grounds. Then this verse was revealed. Both the brother and sister repented and the marriage took place."[328]

It is apparent that Allah has not made it incumbent upon women to marry such and such a person and be pleased with it, especially when the man is not of her status, *Kufuw*, and when the woman is of a highborn and of a well-respected and dignified tribe. Just because of rejecting the invitation of the Prophet ﷺ, Allah Almighty sent down a revelation. Allah declared it in the verse as if the invitation was something made incumbent by Allah himself and joined the name of his beloved Prophet with His Name. In other words, whatever the Prophet ﷺ asks you to do, even if it is not compulsory, will now be compulsory by his statement. The Muslims have no choice except to accept the Prophet's claim ﷺ and whosoever rejects the claim of the Prophet is misguided. You can see how, by the tongue of the Messenger of Allah ﷺ, a non-incumbent action becomes *Fard,* albeit the actual action was not made incumbent by Allah Almighty, it was just something allowed and permissible.

An action made Fard by Allah is stronger than the Fard made by the Prophet ﷺ. The Legislation (*Ahkām*) of the Shari'ah is in the hands of the Prophet ﷺ

For this reason, the Ulema, the scholars of Islam have stated that the *Fard* of Allah is stronger than the *Fard* made by the Prophet ﷺ. The commentators have also said that the Legislation (*Ahkam*) of the

[328] Al-Jami' Li Ahkam al-Qur'ān (Imam Qrtubi), under the verse 33:36, (Dar al-Kutub al-'Arabi, Beirut), vol. 14, p. 165.
Al-Dur al-Manthūr, under the verse 33:36, (Dar Ihya al-Turath al'Arabi, Beirut), vol. 6, pp. 537-538.

Shari'ah is in the hands of the Prophet ﷺ. Whatever the Prophet wants can be made incumbent and whatever he wishes becomes impermissible and for whatever and for whomsoever he wishes, he could separate them from the ruling.

Imām 'Arif Billah Sayyid Abdul Wahhab Sha'rani Quddisa Sirruhu al-Rabbani quotes from Imām Sayyid Ali Khawwas RadiAllahu in his book, *Mizān al-Shari'ah al-Kubrā* in the chapter of Wudu,

"Imām Abu Hanifa RadiAllahu Anhu is amongst those eminent Ulema who had great respect with Allah compared to others. For this reason, he did not made intention (*Niyyah*) necessary in Wudu and called the *Witr* Salah as *Wajib.* These two are proven from the *Sunnah* and not from the Holy Qur'ān. The reason he did so was to distinguish between the Fard of Allah and the Fard of His Messenger ﷺ. The Fard of Allah is stronger that that Fard which the Prophet made it Fard from himself even when Allah Almighty has given the choice to the Prophet. He can declare any action Wajib and can leave a certain action.[329]

"Allah Almighty has bestowed the Prophet ﷺ with such a status that he can fix a certain action or deed from himself, as in the example of declaring the plantation of Makka Harām, from the Hadith. When he declared them Harām, his uncle, Abbās RadiAllahu Anhu came and asked, "O Prophet of Allah. Remove the *Ithkir* plants from the ruling." The Prophet said "Except the *Ithkhir*." (That it is allowed to cut them). If Allah Almighty did not give the Prophet ﷺ this status, then the Prophet would not have any ability to remove that which was declared Harām by Allah."[330]

[329] Mizān al-Shari'at al-Kubrā, the chapter on Wudu, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 1, p. 147.

[330] Ibid., the chapter on Fi Bayan Jumlat Min al-Amthila al-Mahsusa, vol. 1, p. 60.

58 Ahādīth to prove that the Prophet ﷺ has control over the *Ahkām*, Islamic Rulings.

There are many *Sahīh,* authentic Ahādīth related to this subject.

Hadith 1:

It is Sahīhain that Ibn Abbās RadiAllahu Anhuma asked the Prophet ﷺ, "O Prophet of Allah! Except the *Ithkir* (a type of plant). It is used in constructing buildings and graves." The Prophet ﷺ said "Except the *Ithkir*." [331]

Hadith 2:

On the authority of Sahīhain that Abu Hurairah RadiAllahu Anhu has narrated that a man from the *Quraish* came after the prohibition and said, "Except the *Ithkir,* O Prophet of Allah! We use it in our houses and graves." The Prophet ﷺ said, "Except the *Ithkir*, except the *Ithkir."*[332]

Hadith 3:

It is narrated in Sunan Ibn Majāh that Safiyya bint Shaiba RadiAllahu Anha said, "Then Abbās RadiAllahu Anhu asked, 'Except the Ithkir O Prophet of Allah, as we use it to build our homes and graves.' So the Prophet ﷺ said, 'Except *Ithkir*'."[333]

The book, *Mizān al-Kubra,* has categorised several types of Shari'ah. Firstly is that regards which the *Wahi*, revelation was sent.

[331] Sahih al-Bukhāri, the book on al-'Umrah, the chapter on La Yunfaru Sayd al-Haram, (Qadimi Kutub Khana, Karachi), vol. 1, p. 247.
Sahih Muslim, the book on al-Hajj, the chapter on Tahrīm al-Makka, (Qadimi Kutub Khana, Karachi), vol. 1, pp. 238-239.

[332] Sahih al-Bukhāri, the book on al-'Ilm, the chapter on Kitabat al-'Ilm, (Qadimi Kutub Khana, Karachi), vol. 1, p. 22.
Sahih Muslim, the book on al-Hajj, the chapter on Tahrīm al-Makka, (Qadimi Kutub Khana, Karachi), vol. 1, p. 239.

[333] Sunan ibn Mājah, the chapters on al-Manasik, the chapter on Fadl al-Madina, (H. M. Sa'eed company, Karachi), p. 213.

The second type of Shari'ah is that which Allah Almighty gave the Prophet ﷺ the permission, that he can use his own opinion to establish a certain rule. The prohibition of silk for men was made *Harām* by the Prophet ﷺ himself. Similarly, the Ahādīth in which the Prophet ﷺ exempted the plant '*Ithkir*' from the rest of the plants of Haram. This is because if Allah did not make all the plants Harām then there wouldn't have been the need for the Prophet to exempt the *Ithkir*. Also the Ahādīth in which the Prophet ﷺ said, "If I would not find it a burden upon my followers, I would have delayed the `*Ishā* Salāh till the third portion of the night." Furthermore, the Hadith when someone asked whether Hajj is Fard every year, he replied "No, and if I would say 'Yes' then it (*Hajj*) would become compulsory (every year) and then you would not able to perform it." It is for this reason that the Prophet ﷺ would choose easiness for his followers and would prohibit them from asking many questions. He would say, "Leave me so long as I leave you." [334]

I say: There are several Sahīh Ahādīth as regards the delaying of the Isha Prayers.

Hadith 4:

It is in *Mujam Kabīr Tabrāni* that Ibn Abbās RadiAllahu Anhuma has narrated that the Prophet has said, "If it was not because of the weak and the ill, I would have delayed the 'Ishā prayers." [335]

Hadith 5:

In the narration of Musnad Ahmad, Sunan Abu Dā`ud, Ibn Majāh and others, that Abu Sa'īd Khudri RadiAllahu narrates that the Prophet ﷺ has said, "If it was not due to the weakness of the weak, the illness of the ill, the need of the needy then I would have delayed this (Isha) prayer till the midnight." [336]*(It has also been narrated by ibn Abi Hatim*

[334] Mizān al-Shari'at al-Kubrā, the chapter on Sharīf Fi Bayan al-Dham Min al-A'imma, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 1, p. 67.

[335] Al-Mu'jam al-Kabīr, narrating from Abbās RadiAllahu Anhu, Hadith# 12161, (Al-Maktaba al-Fiasaliyya, Beirut), vol. 11, p. 409.

[336] Sunan Abi Dā`ud, the book on Salāh, the chapter on Waqt al-'Isha, (Āftāb 'Alam press, Lahore), vol. 1, p. 61
Sunan ibn Mājah, the book on Salāh, the chapter on Waqt al-'Isha, (H. M. Sa'eed company, Lahore), p. 50

with the words, "If I would not find it a burden upon my followers, I would have delayed the night prayer till the third portion of the night").

Hadith 6:

On the authority of Ahmad, ibn Mājah, Muhammad bin Nasar that Abu Hurairah RadiAllahu Anhu reported to have said that the Prophet ﷺ has said, "If I would not find it a burden upon my followers, I would have delayed the night prayer till the third portion of the nigh or till midnight."[337] *(Extracted by ibn Jarīr and said, "Till the midnight").*

There are also many other Ahādīth related to these subjects which will be narrated later, Insha'Allah. Many Sahīh Ahādīth have been narrated as regards to the compulsion of Hajj.

Hadith 7/8:

On the authority of Ahmad, Muslim and Nasa'i, narrated by Abu Hurairah.[338]

Amīrul Muminīn Ali RadiAllahu Anhu narrates that the Prophet of Allah ﷺ has said, "No, and if I would have said 'Yes' then it would become compulsory (every year)." *(Narrated by Ahmad, Tirmidhi and ibn Mājah).*[339]

Musnad Ahmad bin Hanbal, narrated from Sa'īd al-Khudri RadiAllahu Anhu, (Al-Maktab al-Islami, Beirut), vol. 3, p. 5.

[337] Sunan ibn Mājah, the book on Salāh, the chapter on Waqt al-'Isha, (H. M. Sa'eed company, Lahore), p. 50.
Kanz al-'Ummāl, with references to Imam Ahmad and Muhammad bin Nasr, Hadith# 19484, (Muassas al-Risala, Beirut), vol. 7, p. 399.

[338] Sahih Muslim, the book on al-Hajj, the chapter on Farada al-Hajja Marratan Fi al-'Umar, (Qadimi Kutub Khana, Karachi), vol. 1, p. 432.
Sunan al-Nasa'i, the book on Manasik al-Hajj, the chapter on Wujub al-Hajj, (Noor Muhammad Karkhana Tijarat-e-Kutub, Karachi), vol. 2, p. 1.
Musnad Ahmad bin Hanbal, narrated from Abu Hurairah RadiAllahu Anhu, (Al-Maktab al-Islami, Beirut), vol. 2, p. 508.

[339] Sunan al-Tirmidhi, the book on al-Hajj, the chapter on Ma Ja'a Kam Farad al-Hajj, Hadith# 814, (Dar al-Fikr, Beirut), vol. 2, p. 220.
Ibid, the book on al-Tafsīr, the chapter on Wa Min Surat al-Ma'idah, Hadith# 3022, vol. 5, p. 40.
Sunan ibn Mājah, the chapter on al-Manasik, the chapter on Fard al-Hajj, (H. M. Sa'eed company, Lahore), p. 213.
Musnad Ahmad bin Hanbal, narrated from 'Ali RadiAllahu Anhu, (Al-Maktab al-Islami, Beirut), vol. 1, p. 113.

Hadith 9:

Ibn Abbās narrated that the Prophet ﷺ has said, "If I was to say 'Yes' then it would become compulsory. Then you would not listen and obey." *(Narrated by Ahmad, Dārimi and Nasa'i).*[340]

Hadith 10:

Anas bin Mālik narrated that the Prophet ﷺ said, "If I would say 'Yes', then it would become compulsory. If it became compulsory then you would not be able to perform it. If you would not perform it then you would be punished." *(Narrated by ibn Mājah).*[341]

And the last portion "Leave me" is also mentioned in Sahīh Muslim, Sunan Nasa'i, narrating from Abu Hurairah that the Prophet ﷺ has said, "If I would say 'Yes' then it would become compulsory." Then the Prophet said, "Leave me with things I leave you with. Surely, those were perished who came before you by asking many questions and going against the principles of their Prophets. If I order you to do something then accomplish it as much as you can, and if I prohibit you from something then abstain from it." (*Narrated by Ibn Majāh*).[342]

In other words, if I do not order you to do something or prohibit you to do something, then do not ask as regards it otherwise it would become a burden upon you.

[340] Sunan al-Nasa'i, the book on Manasik al-Hajj, the chapter on Wujub al-Hajj, (Noor Muhammad Karkhana Tijarat-e-Kutub, Karachi), vol. 1, p. 61.
Sunan Dārimi, the book on Manasik al-Hajj, the chapter on Kayfa Wujub al-Hajj, (Dar al-Mahasin li al-Taba'a, Cairo), vol. 2, p. 361
Musnad Ahmad bin Hanbal, narrated from ibn 'Abbās RadiAllahu Anhu, (Al-Maktab al-Islami, Beirut), vol. 1, p. 255.

[341] Sunan ibn Mājah, the chapter on al-Manasik, the chapter on Fard al-Hajj, (H. M. Sa'eed company, Lahore), p. 213.

[342] Sahih Muslim, the book on al-Hajj, the chapter on Farada al-Hajja Marratan Fi al-'Umar, (Qadimi Kutub Khana, Karachi), vol. 1, p. 432.
Sunan al-Nasa'i, the book on Manasik al-Hajj, the chapter on Wujub al-Hajj, (Noor Muhammad Karkhana Tijarat-e-Kutub, Karachi), vol. 2, p. 1.
Sunan ibn Mājah, the chapter on Ittiba' Sunnati Rasoolillahi ﷺ, (H. M. Sa'eed company, Lahore), p. 2.

Those things which the Prophet ﷺ did not prohibit us are permissible and allowed

From this, we also get to know that those things that the Prophet ﷺ did not prohibit us are permissible and allowed. Due to the negligence of the Wahābis, they keep asking, "Where is it in the Qur'ān or the Hadith?" It is enough to answer them by saying that where is it written that such and such a thing is prohibited? As long as there is no ruling about its prohibition, it remains allowed and permissible (*Jā'iz)*. Therefore, when they prohibit us from certain actions, then they are slandering Allah and His beloved Prophet. Actually, they themselves are claiming to be the legislators. The definitive Legislator ﷺ has not prohibited us then who are you to prohibit the Milad celebrations, Fatiha etc? This provides many answers to the questions related to Bid'ah, innovations.

My great father, *Ala Hadrat Hujjat al-Khalf, Baqiyyat al-Salf, Khātam al-Muhaqqiqīn* Sayyinduna Naqi 'Ali Khan RadiAllahu Anhu has written a very detailed and informative treatise in his book, *Usūl Al-Rashād Li Qāmi' Mabānī Al-Fasād*. May Allah bless him and enlighten his grave, Amīn.

Imām Ahmad Qastalani writes in his *Māwahib Ladunniyya:*

"Amongst his specialities is that he could exempt anyone and anything from the general rulings (*Min al-Ahkām*)."[343]

'Allāma Zurqāni commented on '*Min al-Ahkām*' saying, "It is not only related to rulings. He had the authority to specify anything and anyone at anytime."[344]

Prophet ﷺ had the authority that he can exempt whom he wants from any Hukm, ruling.

Imām Jalīl Jalāluddīn Suyuti RadiAllahu Anhu titles one chapter in his *Khasa'is Kubra* by the name, "The chapter concerning the speciality

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343 Al-Māwahib al-Ladunniyya, Al-Maqsad al-Rābi', (Al-Maktab al-Islami, Beirut), vol. 2, p. 689.

344 Sharh al-Zurqāni 'Alā Al-Māwahib al-Ladunniyya, Al-Maqsad al-Rābi', (Dar al-Ma'rifa, Beirut), vol. 5, p. 322.

of the Prophet ﷺ that he can specify whatsoever and whomsoever from any of the rulings he wants." *Ikhtisāsihi ﷺ Bi Annahu Yakhussu Man Sha'a Bima Sha'a Min al-Ahkam*.[345]

Imām Qastalani has mentioned five examples. Imām Jalāluddīn has mentioned ten (10). The five (5) we have mentioned and plus another five (5) which are to come. I have taken out three (3) from the total and added an extra fifteen (15) examples. The total by the grace of Allah has come to twenty-two (22).

The Prophet ﷺ allowed Abu Burda to sacrifice a six-month old goat

Incident 1/Hadith 9:

On the authority of Sahīhain that Barra bin 'Azib RadiAllahu Anhu narrates that his uncle, Abu Burda bin Nayyar, slaughtered his animal before the 'Eid prayer. When he found out that it was not enough, he asked, "O Allah's Prophet! I have a young she-goat which is better than an older sheep." The Prophet said, "Sacrifice it in place of the first, but it will be not sufficient (as a sacrifice) for anybody else after you."[346]

The book *Irshād al-Sāri Sharh Sahīh al-Bukhāri* comments under this Hadith, "The Prophet ﷺ granted him with one speciality which others don't have any part of. This was because the Prophet ﷺ had the authority that he can exempt whom he wants from any *Hukm*, ruling."[347]

[345] Al-Khasā'is al-Kubrā, the chapter on Ikhtisāsihi ﷺ Bi Annahu Yakhussu Man Shā'a, (Markaz Ahlesunnat, India), vol. 2, p. 262.

[346] Sahih al-Bukhāri, the book on al-'Eidain, the chapter on al-Khutba Ba'd al-'Eid, (Qadimi Kutub Khana, Karachi), vol. 1, p. 132.
Sahih Muslim, the book on al-Adāhi, the chapter on Waqtiha, (Qadimi Kutub Khana, Karachi), vol. 1, p. 154.

[347] Irshād al-Sāri Sharh Sahih al-Bukhāri, the book on al-'Eidain, Haditih# 965, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 2, p. 657.

Once the Prophet ﷺ permitted 'Uqba bin 'Āmir to sacrifice a six-month old ram

Incident 2/Hadith 10:

On the authority of Sahīhain that Uqba bin Āmir RadiAllahu Anhu narrated that the Prophet distributed some animals among his companions for sacrifice (to be slaughtered on 'Id al-Adha). 'Uqba's share was a Jadha'a (a six month old goat). 'Uqba said, "O Allah's Apostle! I get in my share a Jadha'a (a six month old ram)." The Prophet said, "Slaughter it as a sacrifice."[348]

It is in Sunan Bayhaqi, in reference to Sahīhain that the Prophet ﷺ then said to him, "It will be not sufficient (as a sacrifice) for anybody else after you."[349]

Sheikh Abdul Haqq Muhaddith Dehlvi Rahmatullahi Alaihi writes in his renowned book, *Ashi`atul Lam'at Sharh Mishkāt:*

"The *Ahkam* were in the hands of the Prophet ﷺ according to an authentic narration."[350]

[348]Sahih al-Bukhāri, the book on al-'Adāhi, the chapter on Qismat al-Adāhi Bayn al-Nās, (Qadimi Kutub Khana, Karachi), vol. 2, p. 832.
Sahih Muslim, the book on al-Adāhi, the chapter on Sann al-Adhiya, (Qadimi Kutub Khana, Karachi), vol. 2, p. 155.

[349] Al-Sunan al-Kubrā Li al-Baihaqi, the book on al-Dahāyaā the chapter on Lā Yujzi'u al-Jadha'u, (Dar Sādir, Beirut), vol. 9, p. 270.
Kanz al-'Ummāl, Hadith# 12252, (Muassas al-Risala, Beirut), vol. 5, p. 150.

[350] Ashi'at al-Lam'āt Sharh al-Mishkāt, the chapter on al-Adhiya, the first section, (Maktaba Nooriya Razawiyya, Sikhar), vol. 1, p. 609.

Prophet of Allah ﷺ permitted Umm 'Atiyyah to mourn

Incident 3/ Hadith 11:

It is in Sahīh Muslim that Umm 'Atiyyah RadiAllahu Anha has narrated that the verse concerning the pledge of the women was revealed, in which they were ordered to refrain from all sins, ["*Wa La Yasinaka Fi Ma'rufin*", "Nor disobey you in what is right" (60:12) and to mourn on the dead was also forbidden].

I asked "O Prophet of Allah ﷺ, exempt that particular household as they mourned with me in the Jahiliyya period (before the advent of Islam) thus I will have to mourn with them." The Messenger of Allah ﷺ said, "Except that particular household." [351]

In the narration of Nasa'i, the Prophet said to her, "Go to them."[352] She went, mourned with them and came back. In the narration of Tirmidhi the words are, "The Prophet permitted her."[353] It is in Musnad Ahmad, "Go and return the favour."[354] Imām Nawawi comments under this Hadith, "The Prophet permitted this only for Umm Attiyah and for concerning that particular household. The Prophet ﷺ had the choice of exempting whomever he wished from the general ruling." [355]

Incident 4/ Hadith 12:

It is in ibn Mardawiyya that Abdullah bin Abbās RadiAllahu Anhu RadiAllahu Anhu narrates from Khawla bint Hakim RadiAllahu Anha that she said, "O Prophet of Allah! My father and brother

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[351] Sahih Muslim, the book on al-Jana'iz, the chapter on Naha al-Nisā'a 'An al-Nayaha, (Qadimi Kutub Khana, Karachi), vol. 1, p. 304.

[352] Sunan al-Nasa'i, the book on al-Bay'ah, the chapter on Bay'at al-Nisā', (Noor Muhammad Karkhana Tijarat-e-Kutub, Karachi), vol. 2, p. 183.

[353] Sunan al-Tirmidhi, the book on al-Tafsīr, under the verse 60:12, Hadith# 3318, (Dar al-Fikr, Beirut), vol. 5, p. 202.

[354] Musnad Ahmad bin Hanbal, (Al-Maktab al-Islami, Beirut), vol. 6, pp. 407-408.
Al-Dur al-Manthūr, under the verse 60:12, (Dar Ihya al-Turath al-'Arabi, Beirut), vol. 8, p. 133.

[355] Sharh Sahih Muslim with Sahih Muslim, the book on al-Jana'iz, the chapter on Fi Nahyi al-Nisā'i 'An al-Niyaha, (Qadimi Kutub Khana, Karachi), vol. 1, p. 304.

passed away in the Jahiliyya period and so and so mourned with me. Now her brother has passed away" till the end of the Hadith.

Incident 5/ Hadith 13:

Tirmidhi reports from Asma bint Yazīd Ansāri RadiAllahu Anhuma that she also asked permission to mourn over someone as retribution. The Prophet forbade her. "I went to the Prophet ﷺ many times to ask for the permission, then the Prophet allowed me then I never mourned after that."[356]

Hadith 14:

It is in Ahmad Tabrāni who narrated from Mus'ab bin Nuh that a lady came at the time of the pledge, *Bay'ah*, to ask permission for wailing and mourning. The Prophet allowed her saying, "Go and pay back their due."[357]

I say: All this is has proven the fact that this exemption is only for such individual and for no one else. Thus, it does not disapprove what we said before in reference to Imām Nawawi that this is specific for Umm Attiyah, concerning that particular household. Similarly, the contradiction between the two Hadith, i.e. the sacrifice of Abu Burdah and Uqbah has been removed, especially with the addition in the aforementioned-narration of Baihaqi. This is because this narration is a ruling and not an account (*khabar)* and there is no doubt that when the Prophet specified Abu Burdah from all the rest then it means that the rest are under the general ruling of the prohibition. Likewise when the Prophet specified Uqbah by saying, "It will be not sufficient (as a sacrifice) for anybody else after you." So understand well this because it is not understood by many.

[356] Sunan al-Tirmidhi, the book on al-Tafsīr, Surat al-Mumtahina, Hadith# 3318, (Dar al-Fikr, Beirut), vol. 5, p. 202.

[357] Al-Dur al-Manthūr, with reference to Imam Ahmad and others, under the verse 60:12, (Dar Ihya al-Turath al-'Arabi, Beirut), vol. 8, p. 133.

Asmā bint 'Umais was excused from carrying out the mourning after her husband's death

Incident 6/ Hadith 15:

It is reported in Tabqāt ibn Sa'ad that when Asmā bint 'Umais's first husband, Ja'far Tayyar RadiAllahu Anhu was martyred, the Prophet ﷺ said to her, "Stay away from adorning yourself for three days and then do whatever you want." The Prophet ﷺ exempted her from the general ruling that a woman should mourn for four months and ten days at her husband's death.[358]

The Prophet of Allah ﷺ allowed one of his companions to teach a Surah of the Qur'an as a replacement for paying dowry

Incident 7/ Hadith 16:

It is in ibn al-Sukn that Abu Nu'man Azdi RadiAllahu Anhu narrates that a man proposed to a woman for marriage. The Prophet ﷺ asked him to pay his dowry. Having nothing to pay the dowry the Prophet ﷺ said, "Don't you know a Surah of the Qur'ān? Teach the Surah and that will be your Dowry. It will be not sufficient (as a Dowry) for anybody else after you." *(Narrated by Sa'īd bin Mansūr)*.[359]

The Prophet ﷺ regarded the witness of Khuzaima bin Thābit equal to two

Incident 8/ Hadith 17:

Narrated by Abu Dā`ud, Nasa'i, Tahāwi, Ibn Majāh and Khuzaima who have narrated from 'Ammara bin Thābit Ansāri.

[358] Al-Tabaqāt al-Kubrā li ibn Sa'ad, the mentioning of Ja'far bin Abi Talib, (Dar Sādir, Beirut), vol. 4, p. 41. Kanz al-'Ummāl, Hadith# 27820, (Muassas al-Risala, Beirut), vol. 9, p. 650.

[359] Al-Isba Fi Tamīz al-Sahaba, biography of Abu Nu'man al-Azdi 10639, (Dar al-Fikr, Beirut), vol. 6, p. 267.

Hadith 18:

Musannaf ibn Abi Shaiba, Tarīkh Bukhāri, Musnad Abi Ya'lā, Sahīh ibn Khuzaima and Mujam Kabīr Tabrāni narrate from Hadrat Khuzaima.

Hadith 19:

It has been narrated from Harith bin Usāmā bin Nu'mān bin Bashīr RadiAllahu Anhuma that the Prophet ﷺ bought a horse from a Bedouin. Later on, the Bedouin denied that he sold the horse and demanded witnesses. Whosoever came would rebuke the Bedouin saying, "How bad are you? The Prophet would not say anything except the truth." (However, no one could be a witness, as they were not present at the time of the incident). Then Khuzaima RadiAllahu Anhu came and said, "I bear witness to the fact that you (Bedouin) have sold the horse to the Prophet ﷺ." The Prophet ﷺ asked, "How can you give witness when you were not present?" He replied, "I bear witness because of your truthfulness."[360] (In another narration), "I have brought faith in your religion and I am certain to the fact that you have said the truth."[361]

(The third narration), "If I would have faith on you when you bring the news from above the heavens then wouldn't I bear witness on behalf of you against this Bedouin?"[362]

As for the reward, the Prophet ﷺ regarded his witness equal to the witnesses of two men and said, "If Khuzaima bears witness for or against anyone, then his witness will be accepted." [363]

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[360] Sunan Abi Dā`ud, the book on al-Qadā, the chapter on Idha 'Alima al-Hākim Sidqa, (Āftāb 'Alam press, Lahore), vol. 2, p. 152.
Sharh Ma'ani al-Āthār, the book on al-Qadā wa al-Shahadāt, the hadith Kifayat Shahadat Khuzaima, (H. M. Sa'eed company, Karachi), vol. 2, p. 310.

[361] Kanz al-'Ummāl, Hadith# 37038, (Muassas al-Risala, Beirut), vol. 13, p. 379.
Al-Mu'jam al-Kabīr, Hadith# 3730, (Al-Maktaba al-Faisaliyya, Beirut), vol. 4, p. 87.
Asad al-Ghāba, biography of Khuzaima bin Thābit 1446, (Dar al-Fikr, Beirut), vol. 1, p. 697.

[362] Kanz al-'Ummāl, Hadith# 37039, (Muassas al-Risala, Beirut), vol. 13, p. 380.

[363] Al-Mu'jam al-Kabīr, narrating from Khuzaima, Hadith# 3730, (Al-Maktababa al-Faisaliyya, Beirut), vol. 4, p. 87.

From the above Ahādīth, the Prophet ﷺ has exempted Hadrat Khuzaima RadiAllahu anhu from the general rule mentioned in the Holy Qur'ān, "and take for witness two persons from among you endued with justice." (*Talāq, 65:2*)

Hadith 20:

It is in the six authentic Hadith Books that Abu Hurairah RadiAllahu narrates: While we were sitting with the Prophet a man came and said, "O Allah's Apostle! I have been ruined." Allah's Apostle asked what was the matter with him. He replied, "I went near my wife while I was fasting." Allah's Apostle asked him, "Can you afford to manumit a slave?" He replied in the negative. Allah's Apostle asked him, "Can you fast for two successive months?" He replied in the negative. The Prophet asked him, "Can you afford to feed sixty poor persons?" He replied in the negative. The Prophet kept silent and while we were in that state, a big basket full of dates was brought to the Prophet. He asked, "Where is the questioner?" He replied, "I (am here)." The Prophet said (to him), "Take this (basket of dates) and give it in charity." The man said, "Should I give it to a person poorer than I? By Allah; there is no family in Madina who are poorer than I." The Prophet smiled till his teeth became visible and then said, "Feed your family with it."[364]

Kanz al-'Ummāl, with reference to Abu Ya'lā and others, Hadith# 37038, (Muassas al-Risala, Beirut), vol. 13, p. 380.
Al-Tarīkh al-Kabīr, Hadith# 238, (Dar al-Bāz li al-Nashr wa al-Tawzī', Makka al-Mukarrama), vol. 1, p. 87.

[364] Sahih al-Bukhāri, the book on al-Sawm, the chapter on Idha Jama'a Fi Ramadana, (Qadimi Kutub Khana, Karachi), vol. 1, p. 259.
Ibid, the book on al-Hiba, the chapter on Idha Wahaba Hibatan, vol. 1, p. 354.
Sahih Muslim, the book on al-Siyam, the chapter on Taglīz Tahrīm al-Jimā' Fi Nahar, (Qadimi Kutub Khana, Karachi), vol. 1, p. 354.
Sunan al-Tirmidhi, the chapter on al-Sawm, the chapter on Ma Ja'a Fi Kaffarat al-Fitr, Hadith# 724, (Dar al-Fikr, Beirut), vol. 2, p. 175
Sunan Abi Dā`ud, the book on al-Siyam, the chapter on Kaffaratu Man Atā Ahlahu Fi Nahar Ramadana, (Āftāb 'Alam press, Lahore), vol. 1, p. 325.
Sunan ibn Mājah, the chapters on Ma Ja'a Fi al-Siyam, the chapter on Ma Ja'a Fi Kaffarat Man Aftara, (H. M. Sa'eed company, Karachi), p.121.
Musnad Ahmad bin Hanbal, narrating from Abu Hurairah RadiAllahu Anhu, (Al-Maktab al-Islami, Beirut), vol. 2, p. 241 and p. 281.
Sunan Dārimi, the book on al-Siyam, the chapter on al-Ladhi Yaqa'u 'Ala Imra'tihi Fi Shari Ramadan, (Dar al-Mahasin li al-Taba'a, Cairo), vol. 1, pp. 343-344.
Sunan al-Dār Qutni, the book on al-Siyam, the chapter al-Qibla li al-Sa'im, Hadith# 2271, (Dar al-Ma'rifa, Beirut), vol. 2, pp. 409-410.
Ibid, Hadith# 2363 till 2368, vol. 2, pp. 236-241.
Al-Sunan al-Kubrā Li al-Baihaqi, the book on Kaffaratu Man Atā Ahlahu Fi Nahar Ramadana, (Dar Sādir, Beirut), vol. 4, pp. 221-222.

Has anyone heard of such a compensation for a sin? The Prophet ﷺ gives a basket full of dates and says, "Eat these and this will be your compensation." By Allah! This is the blessed court of Muhammad the Prophet of Allah ﷺ that a punishment is changed into a reward! This is what we call the great Caliphate of the verse "for Allah will change the evil of such persons into good" (*Furqan, 25:70*). His only one sight changes the major sins into good. It is for this reason that the Merciful Lord showed the sinful, the wrongdoers the doors of their forgiveness, "If only when they were unjust to themselves come unto thee and asked Allah's forgiveness and the Apostle had asked forgiveness for them they would have found Allah indeed Oft-Returning most Merciful."(*Nisa, 4:64*)

Coming to this subject:

Hadith 21:

Imām Muslim narrates from 'The Mother of the Believers' 'Aisha RadiAllahu Anha.[365]

Hadith 22:

Musnad Bazzār and Mu'jam Awsat Tibrāni narrate from Abdullah bin Umar RadiAllahu Anhu.[366]

Hadith 23:

Dārqutni narrates from Ali RadiAllahu Anhu:[367]

The Prophet ﷺ said, "You and your family eat from this basket as Allah Almighty has accepted your compensation."

[365] Sahih Muslim, the book on al-Siyam, the chapter on Taglīz Tahrīm al-Jimā' Fi Nahar, (Qadimi Kutub Khana, Karachi), vol. 1, p. 355.

[366] Majma' al-Zawa'id, with reference to Abu Ya'lā, the book on al-Siyam, the chapter on Man Aftara, (Dar al-Kitab, Beirut), vol. 3, pp. 167-168.

[367] Sunan al-Dār Qutni, the book on al-Siyam, the chapter al-Siwāk li al-Sa'im, Hadith# 2361, (Dar al-Ma'rifa, Beirut), vol. 2, p. 438.

It is in *Hidaya* that the Prophet ﷺ has said, "You and your children eat from it as this will suffice for your compensation. This will, however, will not be accepted from anybody else after you."[368]

It is reported in the Sunan of Abu Dā`ud that Imām ibn Shihab Zuhri Tabi'i has stated, "This was exception for that person only. If another person would do the same then that will not be sufficient but has to pay the compensation (Kaffāra)." [369] Imām Jalāludden Suyuti and many other great scholars have mentioned this Hadith in the abovementioned *Khasā'is.*

Prophet ﷺ ordered the wife of Abu Hudhyfah to suckle a young boy

Incident 10/ Hadith 24:

Umm Salamah narrates that Aisha RadiAllahu anha said: The wife of Abu Hudhayfah said, "O Messenger of Allah! Sālim comes to me and he is a young person. Allah's Messenger ﷺ said, "Suckle him (so that he may become your foster-child), and thus he may be able to come to you (freely)." Umm Salamah RadiAllahu anha and other blessed wives of the Prophet ﷺ have said, "We see this only an exemption which the Prophet exempted only for Sālim."[370]

Hadith 25:

Ibn Sa'ad and Hakim narrate through 'Amra bint Abdur Rahman that *Sahla* the wife of Abu Hudhayfah RadiAllahu Anhu asked about

[368] Al-Hidaya, the book on al-Sawm, the chapter on Ma Yujib al-Qada wa al-Kaffara, (al-Maktaba al-'Arabiyya, Karachi), vol. 1, p. 200.
[369] Sunan Abi Dā`ud, the book on al-Siyam, the chapter on Man Atā Ahlahu Fi Ramadana, (Āftāb 'Alam press, Lahore), vol. 1, p. 325.

[370] Sahih Muslim, the book on al-Ridā'a, the chapter on Rida'at al-Kabīr, (Qadimi Kutub Khana, Karachi), vol. 1, p. 469.
Sunan al-Nasa'i, the book on al-Nikah, the chapter on Ridā' al-Kabīr, (Noor Muhammad Karkhana Tijarat-e-Kutub, Karachi), vol. 2, p. 83.
Sunan ibn Mājah, the chapters on al-Nikah, the chapter on Ridā' al-Kabīr, (H. M. Sa'eed company, Karachi), p. 141.
Musnad Ahmad bin Hanbal, narrating from 'Aisha RadiAllahu Anha, (Al-Maktab al-Islami, Beirut), vol. 6, p. 39, p. 174 and p. 249.
Ibid, narrating from Shala, the wife of Huzaifa RadiAllahu Anhuma, vol. 6, p. 356.

Sālim. The Prophet ﷺ ordered her to suckle him.[371] She suckled him and he was a young person and had already participated in the battle of *Badr*.

Firstly, when is it *Halāl* for a young person to drink a woman's milk? Secondly, even if someone does drink it then he will not become her foster child. However, the Prophet ﷺ exempted *Salim* from all these rulings.

The Prophet ﷺ allowed 'Abdur-Rahmān bin 'Auf and Zubair bin 'Awwām to wear silk

Incident 11/Hadith 26:

It is in the six Sahīh Books that Anas RadiAllahu Anhu narrates, "The Prophet ﷺ allowed 'Abdur-Rahmān bin 'Auf and Zubair bin 'Awwām to wear silk."[372] Wearing of silk was allowed to them because of dry itchiness they suffered from.

Sayyiduna Ali RadiAllahu Anhu was granted the permission to enter the Masjid in state of *Janābah*

Incident 12/ Hadith 27:

Imām Tirmidhi, Abu Ya'lā and Baihaqi narrate from Abu Sa'īd RadiAllahu Anhu that once the Prophet ﷺ said to Hadrat Ali RadiAllahu Anhu, "O Ali! It is not permissible for anyone other than

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[371] Al-Tabaqāt al-Kubrā li ibn Sa'ad, the mentioning of Sālim, the servant of Abu Huzaifa, (Dar Sādir, Beirut), vol. 3, pp. 86-87.
Al-Mustadrak li al-Hākim, the book on Ma'rifat al-Sahabati al-Ridā'a Fi al-Kabīr, (Dar al-Fikr, Beirut), vol. 4, p.61.

[372] Sahih al-Bukhāri, the book on al-Libās, the chapter on Ma Yurakhkhisu Li al-Rijāl, (Qadimi Kutub Khana, Karachi), vol. 2, p. 868 .
Sahih Muslim, the book on al-Libās, the chapter on Ibahat Lubs al-Harīr li al-Rajul, (Qadimi Kutub Khana, Karachi), vol. 2, p. 193.
Sunan Abi Dā`ud, the book on al-Libās, the chapter on Lubs al-Harīr li al-'Udhr, (Āftāb 'Alam press, Lahore), vol. 2, p. 205.
Sunan ibn Mājah, the book on al-Libās, the chapter on Man Rakhkhasa Lahu Fi Lubs al-Harīr, (H. M. Sa'eed company, Karachi), p. 265.
Sunan al-Nasa'i, the book on al-Zīna, the chapter on al-Rukhsatu Fi Lubs al-Harīr, (Noor Muhammad Karkhana Tijarat-e-Kutub, Karachi), vol. 2, p. 297.
Musnad Ahmad bin Hanbal, narrating from Anas RadiAllahu Anhu, (Al-Maktab al-Islami, Beirut), vol. 2, p. 122,127,192,215,252 and 255.

you and me to come in the mosque in the state of *Janābah* (when bathing becomes compulsory)."[373]

Imām Tirmidhi has said that this is a *Hasan* Hadith. [374]

Hadith 28:

Mustadrak Hākim reports that Abu Hurairah narrates that once Amīrul Muminīn Umar Farooq Azam RadiAllahu Anhu said, "`Ali was bestowed with three things. If I would have been one of them then it would be more beloved to me than having red camels." (Red camels were very valuable then). The people asked about those three things". He replied, "The Prophet's daughter was given in his marriage. His staying with the Prophet ﷺ in the Masjid was made permissible for him like it was permissible for the Prophet, (in other words, to stay in the Masjid in the state of Janabah) and thirdly he was given the flag of Khaibar." [375]

The Prophet granted his blessed wives the permission to enter the Masjid during their monthly periods

Incident 13/ Hadith 29:

On the authority of Mu'jam Kabīr Tabrāni, Sunan Baihaqi, Tarīkh ibn 'Asākir that Ummul Muminīn Umm Salama RadiAllahu Anhu narrates that the Prophet ﷺ has said, "Listen carefully! It is not permissible for anyone in the state of Janabah to enter the Masjid nor for any menstruating woman, except for the Prophet ﷺ, his wives, Fātima al-Zahrah and Ali RadiAllahu Anhum. I have stated this so

[373] Sunan Tirmidhi, the book on al-Manaqib, the chapter on Manaqib 'Ali ibn Abi Talib RadiAllahu Anhu, (Dar al-Fikr, Beirut), vol. 5, p. 408.
Musnad Abi Ya'lā, narrating from Abu Sa'īd al-Khudri, Hadith# 1038, (Mu'assas 'Uloom al-Qur'ān, Beirut), vol. 2, p. 13.
Al-Sunan al-Kubrā Li al-Baihaqi, the book on al-Nikāh, the chapter on Dukhūluhu al-Masjid Junuban, (Dar Sāadir, Beirut), vol. 7, p. 66.

[374] Sunan Tirmidhi, the book on al-Manāqib, Hadith# 3748, (Dar al-Fikr, Beirut), vol. 5, p. 409.

[375] Al-Mustadrak li al-Hākim, the book on Ma'rifat al-Sahāba, Saddu Hadha al-Bāb Illa Bāb 'Ali, (Dar al-Fikr, Beirut), vol. 3, p. 125.

that you do not become erroneous." (*This is the narration of Imām Tabrāni*).[376]

Sayyiduna Barrā bin 'Āzib RadiAllahu Anhu was allowed to wear a gold ring

Incident 14/ Hadith 30:

It is in the Sahīhain that Barā bin 'Āzib RadiAllahu Anhu narrated that the Prophet forbade the wearing of a gold ring.[377]

Despite this, Barrā bin 'Āzib RadiAllahu Anhu used to wear a gold ring, as narrated by Ibn Abi Shaiba that Abu al-Safar said, "I saw Barrā wearing a ring made out gold."[378] (*Narrated also by al-Bagawi in al-Ji'diyat from Shu'ba who narrated from Ishaq)*

Imām Ahmad writes in his *Musnad:*

Muhammad bin Mālik says that Barrā bin 'Āzib RadiAllahu Anhu was seen wearing a gold ring. People went to him and asked him why he wore a gold ring when the Prophet ﷺ forbade its use. Barā RadiAllahu anhu replied, "We were with the Prophet ﷺ when lots of booty came. He was distributing the booty and this gold ring was left over. He gazed upon his companions then lowered his gaze. He then looked up to his companions and looked down. He then looked up and called me. I went to sit near the Prophet ﷺ. The Prophet ﷺ took hold of my wrist and said, 'Put on that which Allah and His Prophet give you to wear'.Why are you all asking me to take off that

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[376] Al-Mu'jam al-Kabīr, narrated from Umm Salama RadiAllahu Anha, Hadith# 883, (Al-Maktaba al-Faisaliyya, Beirut), vol. 23, p. 374.
Al-Sunan al-Kubrā, the book on al-Nikah, the chapter on Dukhuluhu al-Masjid Junuban, (Dar Sādir, Beirut), vol. 7, p. 65.
Tarīkh Dimashq al-Kabīr, the biography 'Ali ibn Abi Talib 5029, (Dar al-Ihya al-Turath al-'Arabi, Beirut), vol. 45, p. 108.

[377] Sahih al-Bukhāri, the book on al-Libās, the chapter on Khawatim al-Dhahab, (Qadimi Kutub Khana, Karachi), vol. 2, p. 871.
Sahih Muslim, the book on al-Libās, the chapter onTahrīm Isti'mal Inā al-Dhahab, (Qadimi Kutub Khana, Karachi), vol. 2, p. 193.

[378] Al-Musannaf li ibn Abi Shayba, the book on al-Libās, no. 62, Hadith# 25142, (Dar al-Kutub al'Ilmiyya, Beirut), vol. 5, 195.

thing which the Prophet gave me to wear by saying, ‘Wear that which Allah and His Prophet give you to wear?’”[379]

Suraqah RadiAllahu Anhu wore a golden bracelet after being granted the permission

Incident 15/ Hadith 31:

Narrated by Imām Baihaqi in his *Dala’il al-Nubuwwah* through a Hasan chain that the Prophet ﷺ said to Suraqah bin Mālik, “How will that time be when you will be given to wear the bracelets of Kisra, the king of Iran?”

When Iran was conquered in the era of Umar Farooq RadiAllahu Anhu, the bracelets, belt and the crown of Kisra was presented to Umar RadiAllahu Anhu. Amīrul Muminīn Umar gave Suraqah to wear these and said to him, “Say! All Praises be to Allah who removed these bracelets from the hands of Kisra and gave it to Suraqah Dahqani to wear.”[380]

Imām ‘Allāma Zurqāni says, “This is not to say that gold was used, as it is Harām, forbidden. It was done so to prove the miracle of the Prophet ﷺ.They were not left on his hands as Umar RadiAllahu Anhu then ordered him to remove the items and give them to the wealth of the Muslims, *Al-Ganima*. Incidents like these do not prove the usage of gold.” [381]

I say: May Allah bless you. Indeed the miracle was the glad tiding given by the Prophet ﷺ that Suraqah will wear the bracelets of Kisra and its recognition happened when he wore it. It is Harām to wear it but it is apparent as to what I already said, that this was an exemption and speciation from the Prophet ﷺ. However the Hadith did not say anything about the ownership, (that Suraqah will be the owner of the

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[379] Musnad Ahmad ibn Hanbal, the Hadith of al-Barra’ bin ‘Azib RadiAllahu Anhu, (al-Maktaba al-Islami, Beirut), vol. 4, p. 294.

[380] Dalā’il al-Nubuwwa li al-Baihaqi. The chapter on Qawlullahi Wa’ada Allahu al-Ladhīna Āmanu, (Dar al-Kutub al-‘Ilmiyya, Beirut), vol. 6, pp. 325-326.

[381] Sharh al-Zurqāni ‘Ala al-Māwahib, the Eight section, chapter III, (Dar al-Ma’rifa, Beirut), vol. 7, p. 208.

bracelets) thus they were removed and were place in the *Ganimah*, the wealth of the Muslims.

Sayyiduna 'Ali RadiAllahu Anhu was allowed to join his name with his title

Incident 16/ Hadith 32:

It is reported in Tabqāt ibn Sa'ad that Munthiri Thori has narrated that there was a discussion between Ali RadiAllahu anhu and Talha RadiAllahu Anhu. Talha asked, "You have given your son (Muhammad bin Hanfiyya Abu al-Qasim) the name and the title of the Prophet ﷺ, whereas the Prophet forbade us to do that." Sayyiduna Ali called a group of Quraish to bear witness and said, "The Prophet ﷺ has said to me, 'You will have a child after me. I have given him my name and my title, (*Muhammad* and *Abu al-Qasim*) and it will not be permitted to anyone after him."

Moula Ali RadiAllahu Anhu asked, "O Prophet of Allah! If I get a child after you, then should I name him with your name and give him your title?" [382] The Prophet said, "Yes." This was the permission for Ali from the Prophetﷺ.[383] *(Narrated by Ahmad, Abu Dā`ud, Tirmidhi and Abu Ya'lā has authenticated it. Also narrated by Hakim in al-Kuna, Tahāwi and Hakim in Mustadrak, Baihaqi in Sunan and Diya in al-Mukhtarah. All narrating from Sayyiduna Ali RadiAllahu Anhu).* [384],

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[382] Shaikh Abdul Haqq Muhaddith states, "There is a difference of opinion as regards to this issue. The correct view is that there is no harm of naming someone with his name ﷺ, but actually, it is desirable. To title someone with the title of the Prophet, even though after his passing away is forbidden, and similarly, to give someone the Prophet's name and title is even more severe. The incident of Hadrat 'Ali RadiAllahu anhu is from his specialities. [*Ashi'at al-Lam'āt*, the book on al-Adab, the chapter on al-Asāmi (Maktaba Nooriya Razawiyya, Sikhar), vol. 4, pp. 44-45.]

However, it is in Tanvir [*Al-Dur al-Mukhtar Sharh Tanwīr al-Absār*, the book on al-Hadhr wa al-Ibaha, the chapter on Al-Bai', (Matba' Mujtaba'i, Delhi), vol. 2, p. 252] that whose name is Muhammad then there is no harm in giving him the title Abu al-Qasim. And al-Dur al-Mukhtar has mentioned the reason of the abrogation by the hadith of Hadrat 'Ali RadiAllahu Anhu. (Ibid, vol. 2, p. 252) I say, how this can prove the abrogation when the hadith is explicit. Indeed this was an exemption (*Rukhsat*) for Hadrat 'Ali RadiAllahu Anhu, as it will come later on. Even though this entails a greater research, but this is not its place. And Allah knows the best.

[383]Al-Tabqāt al-Kubrā Li ibn Sa'ad, (Dar Sādir, Beirut), vol. 5, pp. 91-92.

[384] Musnad Ahmad ibn Hanbal, narrating from 'Ali RadiAllahu Anhu, (al-Maktaba al-Islami, Beirut), vol. 1, p.95. Sunan Abi Dā`ud, the book on al-Adab, the chapter on al-Rukhsat Fi al-Jama' Baynihima, (Āftāb 'Alam press, Lahore), vol. 2, p. 323.

Sayyiduna Uthmān RadiAllahu Anhu was given a share of the booty despite not attending the battle

Incident 17/ Hadith 33:

On the authority of Sahīh Bukhāri, Tirmidhi and Musnad Ahmad that Abdullah bin Umar RadiAllahu anhuma has stated that Uthmān bin Affan's ﷺ absence from the battle of Badr was because the daughter of the Prophet of Allah (Ruqayyah), who was his wife, fell ill. Allah's Prophet said to him, "You will receive the same reward and share (of the booty) as anyone of those who participated in the battle of Badr."[385]

This was the specialty of Uthmān RadiAllahu Anhu as whosoever does not attend the battle does not get his share of the booty.

It is has been reported by Abu Dā`ud that Abdullah bin Umar RadiAllahu Anhuma has said, "The Prophet ﷺ allocated for him his share and did not do so for anyone else who was absent." [386]

Sunan Tirmidhi, the book on al-Adab, the chapter on al-Rukhsa Fi al-Jama' Bayn al-Ism al-Nabi Wa Kuniyyatihi ﷺ, Hadith# 2852, (Dar al-Fikr, Beirut), vol. 4, p. 384.

Al-Mustadrak li al-Hākim, the book on al-Adab, Qawl al-Nabi ﷺ Tusammu Bismi Wa La Taknu Bi Kuniyyati, (Dar al-Fikr, Beirut), vol. 4, p. 278.
Al-Sunan al-Kubrā Li al-Baihaqi, the book on al-Dahaya, the chapter on Ma Ja'a Fi al-Rukhsa, (Dar Sādir, Beirut), vol. 9, p. 309.
Sharh Mā'ani al-Athār, the book on al-Karahiyya, the chapter on al-Takanni Bi Abi Qasim, (H. M. Sa'eed company, Karachi), vol. 2, p. 432.
Musnad Abu Ya'lā, narrating from 'Ali RadiAllahu Anhu, Hadith# 298, (Mu'assas 'Uloom al-Qur'ān, Beirut), vol. 1, p. 184.
Al-Diyā in al-Mukhtara, vol. 2, p. 343.

[385] Sahih al-Bukhāri, the book on Fada'il Ashāb al-Nabi ﷺ, the virtues of Uthmān RadiAllahu Anhu (Qadimi Kutub Khana, Karachi), vol. 1, p. 523.
Sunan Tirmidhi, the book on al-Manaqib, the chapter on Uthmān bin Affan RadiAllahu anhu, Hadith# 3726, (Dar al-Fikr, Beirut), vol. 5, p. 395.
Musnad Ahmad ibn Hanbal, narrating from 'Abdullah bin 'Umar RadiAllahu Anhuma, (al-Maktaba al-Islami, Beirut), vol. 2, p. 101.

[386] Sunan Abi Dā`ud, the book on al-Jihad, the chapter on Man Ja'a Ba'da al-Ganima, (Āftāb 'Alam press, Lahore), vol. 2, p. 18.

Mu'ādh bin Jabal RadiAllahu anhu was allowed to accept gifts of the labourers

Incident 18/ Hadith 34:

It is in *Kitab al-Futuh* that the Prophet ﷺ sent as a governor to Yemen and said to him, "The gifts of the labourers are made permissible for you. If someone gives you any gifts then accept it." When Mu'ādh bin Jabal returned, he brought with him thirty slaves who were given to him as gifts despite the fact that the gifts of the labourers are not permitted for the employers.[387]

It is in Musnad Abu Ya'lā that Huzaifa bin al-Yaman RadiAllahu anhuma narrates that the Prophet ﷺ has said, "Gifts of the labourers are all *Harām*." [388] In Musnad Ahmad and Sunan Baihaqi, Abu Hamīd Ma'idi RadiAllahu narrates that the Prophet ﷺ has said, "The gifts of the labourers are deception (betrayal)."[389]

A companion was granted the option of accepting a business contract for three days

Incident 19/ Hadith 34:

It is in both Sahīh Bukhāri and Sahīh Muslim that Abdullah bin Umar RadiAllahu anhu has been reported to have said, "A man came to the Prophet ﷺ (probably Hibbān Munqidh bin Amr Ansāri or his father Munqidh RadiAllahu Anhuma) and said, "I always get betrayed when I buy things, (meaning people get more money off me)." The Prophet ﷺ said, "When ever you buy something then say to the seller

[387] Al-Isāba Fi Tamīz al-sahaba, with reference to Saif Fi al-futuh, biography of Muadh bin Jabal 8037, (Dar al-Fikr, Beirut), vol. 5, p. 154.

[388] Kanz al-'Ummāl, with reference to Abu Ya'lā narrated from Huzaifa, Hadith# 15068, (Muassas al-Risala, Beirut), vol. 6, p. 112.

[389] Musnad Ahmad ibn Hanbal, narrating from Abu Hamīd al-Sa'adi RadiAllahu Anhu, (al-Maktaba al-Islami, Beirut), vol. 5, p. 424.
Al-Sunan al-Kubrā Li al-Baihaqi, the book on Ādāb al-Qādi, the chapter on La Yuqbalu Minhu, (Dar Sādir, Beirut), vol. 10, p. 138.
Kanz al-'Ummāl, Hadith# 15067, (Muassas al-Risala, Beirut), vol. 6, p. 111.

that there is no deception." [390] Moreover, in the narration of al-Humaidi, the Prophet then said, "And you have the option of contract (*khiyar)* for three days",[391] (that if you find the transaction inappropriate then refuse it).

On this topic...

Hadith 35:

The four Sunan narrate from Anas bin Mālik RadiAllahu Anhu the same incident but without the addition.

Imām Nawawi states in the commentary of Muslim Sharif, "According to Imām Abu Hanifa, Imām Shafa'ī and in authentic narrations, according to Imām Mālik and others, deception does not allow the option of contract however much the deception is. The Prophet ﷺ specified this ruling only for this companion and not for others, and this is the authentic narration."[392]

Incident 20/ Hadith 36:

It is a well-known Hadith that the Prophet ﷺ forbade any prayer after the Asr prayer. (*Narrated by Sayyiduna Umar and Abu Hurairah and Abu Sa'īd al-Khudri all narrated in Sahīhain*[393]. *Also narrated by*

[390] Sahih al-Bukhāri, the book on al-Buyu', the chapter on Ma Yakrahu al-Khuda' Fi al-Baiy',(Qadimi Kutub Khana, Karachi), vol. 1, p. 284.
Ibid, the book on al-Istiqrad, the chapter on Ma Yanha 'An Ida'at al-Māl, vol. 1, p. 324.
Ibid, the book on al-Khusumāt, the chapter on Man Radda Amra al-Safīh Wa al-Da'īf wa al-'Aql, vol. 1, p. 325.
Sahih Muslim, the book on al-Buyu', the chapter on Man Yakda`u Fi al-Bai`y, (Qadimi Kutub Khana, Karachi), vol. 2, p. 7.
Kanz al-'Ummāl, narrating from 'Abdullah bin 'Umar RadiAllahu 'Anhuma, Hadith# 9962, (Muassas al-Risala, Beirut), vol. 4, p. 155.

[391] Al-Musannaf li ibn Abi Shayba, the book on al-Rad 'Ala Abi Hanifa, Hadith# 37317, (Dar al-Kutub al'Ilmiyya, Beirut), vol. 7, 305.
Musnad Humaidi, vol. 2, p. 74.

[392] Sharh Sahih Muslim with Sahih Muslim, The book on al-Buyu', the chapter on Man Yakhda' Fi al-Bai'y, (Qadimi Kutub Khana, Karachi), vol. 2, p. 7.

[393] Sahih al-Bukhāri, the book on Mawaqīt al-Salāh, the chapter on al-Salāh Ba'ad al-Fajr,(Qadimi Kutub Khana, Karachi), vol. 1, p. 82.
Ibid, the chapter on La Tutaharra al-Salātu Qabla Gurub al-Shams, vol. 1, p. 82.
Ibid, the chapter on Man Yakrahu al-Sallata Illa Ba'ad al-'Asr wa al-Fajr, vol. 1, p. 83.
Sahih Muslim, The book on Salāt al-Musafirīn, the chapter on al-Awqāt allati Naha 'An al-Salāt, (Qadimi Kutub Khana, Karachi), vol. 1, p. 275.

Mu'awiyyah in Sahīh Bukhāri[394] *and from 'Amr bin Ansabah in Sahīh Muslim*[395]*, RadiAllahu Anhum Ajma'īn)*

Ummul Muminīn Aisha RadiAllahu Anhu narrated the prohibition from the Prophet ﷺ too. (*As narrated by Abu Dā`ud in his Sunan*[396]).

Despite this Ummul Muminīn Aisha used to pray two Rak'at after the Asr prayer. (As narrated by Sahīhain from Karīb who narrated from ibn Abbās, Abdur Rahman bin Azhar and Miswar bin Makhramah RadiAllahu Anhum. They all sent him to Aisha RadiAllahu Anha and asked to him to send her their Salām and ask her as regards to the two Rak'ats she prays after the Asr prayer whilst the Prophet ﷺ forbade about this."[397]

The 'Ulamā have stated that this was the exemption made by the Prophet ﷺ only for Aisha RadiAllahu Anha. (*As stated by Imām Jalāluddīn Suyuti in Anmudhaj al-Labīb and Imām Zurqāni in the commentary of Al-Māwahib).*[398]

[394] Sahih al-Bukhāri, the book on Mawaqīt al-Salāh, the chapter on, La Tutaharra al-Salātu Qabla Gurub al-Shams (Qadimi Kutub Khana, Karachi), vol. 1, p. 83.

[395] Sahih Muslim, The book on Salāt al-Musafirīn, the chapter on al-Awqāt al-lati Naha 'An al-Salāt, (Qadimi Kutub Khana, Karachi), vol. 1, p. 276.

[396] Sunan Abu Dā`ud, the book on al-Salāh, the chapter on Al-Salāt Ba'ad al-'Asr, (Aftāb 'Alam Press, Lahore), vol. 1, p. 181.

[397] Sahih al-Bukhāri, the book on al-Tahajjud, the chapter on Idha Kallama Wa Huwa Yusalli, (Qadimi Kutub Khana, Karachi), vol. 1, pp. 164-165.
Sahih Muslim, the book on Salāt al-Musafirīn, the chapter on al-Awqāt An Naha 'An al-Salāh, (Qadimi Kutub Khana, Karachi), vol. 1, p. 277.
Mishkāt al-Masabīh, with reference to Sahihain (*Muttafaqun 'Alaihi*), the book on al-Salāh, the chapter on Awqāt al-Nahyi, (Qadimi Kutub Khana, Karachi), p. 94

[398] Sharh al-Zurqāni 'Ala al-Māwahib al-Ladunniyya, (Dar al-Ma'rifa, Beirut).

A female companion was allowed to stipulate a condition during *Ihrām*

Incident 21/ Hadith 37:

It is narrated in Sahīhain, Musnad Imām Ahmad, Sunan Nasa'i and Sahīh ibn Hibbān, narrating from Ummul Muminīn Aisha Siddiqah RadiAllahu Anha.[399]

Hadith 38:

Ahmad, Muslim, Abu Dā`ud, Tirmidhi, Nasa'i, Ibn Majāh and ibn Hibbān narrate from Abdullah bin Abbās RadiAllahu Anhuma.[400]

Hadith 39:

Ahmad, ibn Mājah, ibn Khuzaima, Abu Nu'aym, Baihaqi narrate from Saba'a bint Zubair. [401]

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[399] Sahih al-Bukhāri, the book on al-Nikāh, the chapter on al-Ikfā Fi al-Dīn, (Qadimi Kutub Khana, Karachi), vol. 2, p. 762.
Sahih Muslim, the book on Salāt al-Hajj, the chapter on Ishrat al-Murim al-Tahallul, (Qadimi Kutub Khana, Karachi), vol. 1, p. 385.
Musnad Ahmad bin Hanbal, narrated from 'Aisha RadiAllahu Anha, (Al-Maktab al-Islami, Beirut), vol. 6, p. 202.
Sunan al-Nasa'i, the book on Manāsik al-Hajj, the chapter on al-Ishrat Fi al-Hajj, (Noor Muhammad Karkhana Tijarat-e-Kutub, Karachi), vol. 2, p. 19.
Mawarid al-Dhamān, the book on al-Hajj, the chapter on al-Ishrat Fi al-Ihrām, Hadith# 973, (Al-Matba' al-Salafiyya), p. 242.

[400] Musnad Ahmad bin Hanbal, narrated from ibn 'Abbās RadiAllahu Anhu, (Al-Maktab al-Islami, Beirut), vol. 1, p. 337.
Sahih Muslim, the book on Salāt al-Hajj, the chapter on Ishrat al-Murim al-Tahallul, (Qadimi Kutub Khana, Karachi), vol. 1, p. 385.
Sunan al-Tirmidhi, the book on al-Hajj, Hadith# 949, (Dar al-Fikr, Beirut), vol. 2, p. 278.
Sunan Abi Dā`ud, the book on al-Manasik, the chapter on al-Ishrat Fi al-Hajj, (Āftāb 'Alam press, Lahore), vol. 1, p. 247.
Sunan al-Nasa'i, the book on Manasik al-Hajj, the chapter on al-Ishrat Fi al-Hajj, (Noor Muhammad Karkhana Tijarat-e-Kutub, Karachi), vol. 2, p. 19.
Sunan ibn Mājah, the chapter on al-Manasik, the chapter on al-Shart Fi al-Hajj, (H. M. Sa'īd company, Lahore), p. 217.

[401] Musnad Ahmad bin Hanbal, the Hadith of Daba'ah bint al-Zubayr, (Al-Maktab al-Islami, Beirut), vol. 6, p. 360 and p. 420.
Sunan ibn Mājah, the chapter on al-Manasik, the chapter on al-Shart Fi al-Hajj, (H. M. Sa'eed company, Lahore), p. 217.
Sahih ibn Khuzaima, the book on al-Manasik, the chapter on Ishrat Man Bihi 'Illa, (Al-Maktab al-Islami, Beirut), vol. 4, p. 164.
Al-Sunan al-Kubrā, the book on al-Hajj, the chapter on Istithnā Fi al-Hajj, (Dar Sādir, Beirut), vol. 5, pp. 221-222.
Kanz al'Ummal, with reference to Muslim, Abu Dā`ud, Tirmidhi,,Nisa`i, Ahmad ibn Hanbal, Hadith# 12328, (Mu'assas al-Risala, Beirut), vol. 5, p. 122.

Hadith 40:

Baihaqi and ibn Mundah, through the chain of Hishām who narrates from Abu Zubair who narrates from Jābir bin Abdullah RadiAllahu Anhu.[402]

Hadith 41:

Ahmad, ibn Mājah, Tabrāni narrate from the grandmother of Abu Bakr bin Abdullah bin Zubair, Asma bint Abu Bakr, or from Su'da bint Auf. [403]

Hadith 42:

Tabrāni narrates from Abdullah bin Umar RadiAllahu Anhum. [404]

The Prophet ﷺ went to visit his cousin, Duba'ah bint Zubair ibn Abdul Muttalib. The Messenger of Allah (peace be upon him) asked her about performing Hajj. She replied, "I am an ailing woman but I intend to perform Hajj; what do you command me to do?" He (the Prophet) said, "Enter into the state of Ihram (uttering these words) of condition: O Allah! I would be free from it when You would not detain me." *Ahalli wa Ishtarati Anni Mahilli Haythu Habastani.* ("I will come out of the state of Ihrām from the place you stop me.")

The narration of Nasa'i includes, "…this exemption of yours will be accepted by your Lord." [405] Daba'ah mentions further that he said, "If you are detained or you fall very ill, then due to the condition you

[402] Al-Sunan al-Kubrā, the book on al-Hajj, the chapter on Istithnā Fi al-Hajj, (Dar Sādir, Beirut), vol. 5, p. 222.

[403] Musnad Ahmad bin Hanbal, narrated from Asma bin Abi Bakr RadiAllahu 'Anhuma, (Al-Maktab al-Islami, Beirut), vol. 6, p. 349.
Sunan ibn Mājah, the chapter on al-Manasik, the chapter on al-Shart Fi al-Hajj, (H. M. Sa'eed company, Lahore), p. 217.
Al-Mu'jam al-Kabīr, narrating from Asma bin Abi Bakr RadiAllahu 'Anhuma, Hadith# 233, (Al-Maktaba al-Fiasaliyya, Beirut), vol. 24, p. 87.

[404] Ibid, narrated from Daba'ah bint al-Zubayr, vol. 24, pp. 332-337.
Majma' al-Zawa'id, with reference to ibn 'Umar, the book on al-Hajj, the chapter on al-Ishrat fi al-Hajj, (Dar al-Kitab, Beirut), vol. 3, p. 218.

[405] Sunan al-Nasa'i, the book on Manasik al-Hajj, the chapter on al-Ishrat Fi al-Hajj, (Noor Muhammad Karkhana Tijarat-e-Kutub, Karachi), vol. 2, p. 19.

made with your Lord, you can come out of the state of Ihram."[406] ["but she was able to complete" (the Hajj without breaking down)].

Our scholars agree on the fact that this was only permitted to her. Therefore, if anyone makes that condition in his/her intention then it will not be allowed. Actually, some of the Shāfa'i scholars agree with us that this was an exemption, like *Imām Khattābi* then *Imām Ruyāni*. This has been explained in *Umdat al-Qāri* written by Imām 'Ainī.[407]

A man accepted Islam on the condition that he will only pray twice a day (instead of the five daily prayers)

Incident 22/ Hadith 43:

It is narrated in Musnad Ahmad through a strong chain narrated by the 'trustworthy' (*Thiqah*) men of Sahīh Muslim. Muhammad bin Ja'far has narrated to us that Shu'ba has narrates from Qatada, who narrated from Nasr bin 'Asim who narrates from a companion that he came to the Prophet ﷺ and accepted Islam on the condition that he will only pray twice a day (instead of the five prayers). The Prophet ﷺ agreed upon this.[408]

Other Ahādīth have been mentioned by Imām Jalāluddīn Suyuti in his renowned book, *Anmudhaj al-Labīb Fi Khasā'is al-Habīb*. He has mentioned another nine Ahādīth but I have left it at this point due to the length. These were forty three (43) Ahādīth and the other eight (8) Ahādīth regards the sacredness of the blessed city of Madina Munawwarah, totalling to fifty-one (51) Ahādīth. Many of the chains were related to our topic in discussion and in terms of degrading and humiliating the Imām al-Wahābiyya, the rest were sufficient. If we add these Ahādīth then the total so far is 196 Ahādīth.

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[406] Musnad Ahmad bin Hanbal, narrated from Daba'ah bint al-Zubayr RadiAllahu 'anha, (Al-Maktab al-Islami, Beirut), vol. 6, p. 420.

[407] 'Umdat al-Qāri Sharh Sahih al-Bukhāri, the chapter on al-Ihsār Fi al-Hajj, under the Hadith# 386/1810, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 10, p. 298.

[408] Musnad Ahmad bin Hanbal, narrated from the companions of the Prophet ﷺ, (Al-Maktab al-Islami, Beirut), vol. 5, p. 420 and p. 363.

The Prophet ﷺ has said, "Verily, Allah has enjoined goodness to everything; so when you kill, kill in a good way and when you slaughter, slaughter in a good way." *(Narrated by Imām Ahmad and the six books of Ahādīth except Bukhāri, narrating from Shaddad bin Aws RadiAllahu Anhu).*[409]

Therefore to be generous, I have not counted the fifty Ahādīth and I will only present those Ahādīth which clearly mention the Prophet as the legislator of the laws of Shari'ah and which give emphasis on the fact that the laws are in his hands. And on Allah do we depend.

Hadith 146 (44):

It is in a Sahīh Hadith narrated in Sunan Abi Dā`ud, Sunan ibn Mājah, Musnad Imām Tahāwi, Mu'jam Tibrani and Baihaqi. *(All narrating through the chain of Mansūr bin Mu'ammar who narrates from Ibrahīm al-Taymi who narrates from Amr bin Maymun, who narrates from Abdullah al-Judaliy who narrates from Khuzaimah bin Thābit. Except Ibn Majāh who narrates from Sufyan who narrates from his father who narrates from Ibrahīm al-Taymi who narrates from Amr bin Maymun who narrates from Abdullah al-Judaliy who narrates from Khuzaimah)*

Hadrat Khuzaimah bin Thābit Ansāri RadiAllahu Anhu narrates, "The Prophet ﷺ made three days duration of wiping over (leather) socks for travellers and if a person would have asked he could have made the duration of five days." [410]

This is the narration of ibn Mājah, and in the narration of Abu Dā`ud, Mā'ani al-Athār Abi Ja'far and one narration on Baihaqi the words

[409] Sahih Muslim, the book on al-Sayd, the chapter on al-Amr Bi Ihsān al-Dhabh, (Qadimi Kutub Khana, Karachi), vol. 2, p. 152.
Sunan al-Nasa'i, the book on al-Dahāyā, the chapter on Husn al-Dhabh, (Noor Muhammad Kar Khana Tijarate Kutub, Karachi), vol. 2, p. 209.
Sunan al-Tirmidhi, the book on al-Diyyat, Hadith# 1414, (Dar al-fikr, Beirut), vol. 3, p. 105.
Sunan ibn Mājah, the chapters on al-Dhabā'ih, the chapter on Idhā Dhabahtum Fa Ahsinu al-Dhabha, (H. M. Sa'eed Company, Karachi), p. 236.
Sunan Abi Dā`ud, the book on Al-Dahāyā, the chapter on al-rafq bi al-Dhabiha, (Aftāb 'Alam press, Lahore), vol. 2, p. 33.
Musnad Ahmad bin Hanbal, the Hadith of Shaddīd bin Ous RadiAllahu Anhu, (Al-Maktab al-Islami, Beirut), vol. 14, pp. 123-125.

[410] Sunan ibn Mājah, the chapters on al-Taharat, the chapter on Mā Jā'a Fi al-Tawqīt Fi al-Mas`h wa al-Musāfir, (H. M. Sa'eed Company, Karachi), p. 42.

are, "If we were to ask an increase for the duration then he would have increased it."[411]

In the narration of Tahāwi the words are, "Indeed the Prophet ﷺ has fixed the duration of wiping over (leather) socks by three days and three nights for a traveller, and one day and one night for a non-traveller (resident). If a person would have asked for an increase, the Prophet would have increased it." [412]

In another narration of Baihaqi the words are, "By Allah, if the questioner would have asked, the Prophet would have made the duration for five days."[413]

This Hadith is no doubt an authentic Hadith and all the narrators are 'trustworthy'. Imām Tirmidhi narrated the Hadith and said, "This Hadith is Hasan and Sahīh."[414] Moreover, Imām Yahya bin Mu'īn says that this is a Sahīh Hadith. Even though the Hadith does not mention the additional narration, however, the source and the chain are the same. It has been reported by Qutaiba who narrates from Sa'īd bin Masruq, who narrated from Ibrahīm al-Taimi who narrated from 'Amr bin Maimun, who narrated from Abdullah al-Judaliy who narrated from Khuzaima bin Thābit who narrates that the Prophet ﷺ has said (till the end of Hadith).[415] Imām ibn Daqīq al-'Eid has written an essay as to the authenticity of this Hadith in his book *al-*

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[411]Sunan Abi Dā`ud, the book on al-Tahārat, the chapter on al-Tawqīt Fi al-Mas`h, (Aftab 'alam press, Laore), p.21.
Sharh Mā'ani al-Athār, the book on al-Tahārah, the chapter on al-Mas`h 'Alā al-Khuffain, (H. M. Sa'eed company, Karachi), vol. 1, p. 61.
Al-Sunan al-Kubrā Li al-Baihaqi, the book on al-Tahārah, the chapter on Mā Wurida Fi Tark al-Tawqīt, (Dar Sādir, Beirut), vol. 1, p. 277.

[412] Sharh Mā'ani al-Athār, the book on al-Tahārah, the chapter on al-Mas`h 'Alā al-Khuffain, (H. M. Sa'eed company, Karachi), vol. 1, p. 61.

[413] Al-Sunan al-Kubrā Li al-Baihaqi, the book on al-Taharah, he chapter on Ma Wurida Fi Tark al-Tawqīt, (Dar Sādir, Beirut), vol. 1, p. 277.

[414] Sunan al-Tirmidhi, the chapters on al-Taharah, the chapter on Ma Ja'a Fi al-Mas`h 'Ala al-Khuffain, Hadith# 95, (Dar al-Fikr, Beirut), vol. 1, p. 152.

[415] Ibid, vol. 1, p. 152.

Ilmam,[416] also mentioned by Imām Zaila'i in *Nasab al-Rayah*.[417] Please refer to it if you need to.

I say: This Sahīh Hadith proves the power and choice of the Prophet ﷺ over the Islamic Rulings otherwise how can it be wise to say, "By Allah, if the questioner would have asked, the Prophet would have made the duration for five days." It is also necessary to believe that the Prophet's ﷺ power over Islamic Rulings is common to all the rulings and not limited only to this ruling.

[In other words, to believe that the Prophet ﷺ had the power of choice in the above example, then we have to believe that he ﷺ had this power of choice on all the general rulings of the Shariáh. The reason being is that there is no evidence to proof the fact the prophet had this power of choice only as regarding to the above example; wiping over the socks. The statement of the companion ("By Allah, if the questioner would have asked, the Prophet would have made the duration for five days") proofs this generality. This is because the companion did not have a separate narration by which he could have deduced this viewpoint. Therefore, this has been proven now that the beloved Messenger of Allah ﷺ has been given full authority over the rulings (Ahkām); otherwise the statement of the companion would be against the truth and no one has the courage to believe so except the one who is the enemy of the companions)

[416] The most doubtful is that report which has been narrated by Imam Baihaqi, from Imam Tirmidhi who has narrated from Imam Bukhāri. To me, this is not a Hadith. The reason is that it has been not proven that Abu 'Abdillah Jadali has heard it from Khuzaima. This is because the condition of Imam Bukhāri is such that the narrator should have heard from the narrated, even though it may be only once. The correct view is that both the narrator and the one to whom is being narrated, need to be contemporaries. This is the viewpoint of many, like it has been mentioned by Kamanuddīn al-Humām in Fath al-Qadīr. Imam Muslim has written an answer to this viewpoint in his introduction. The student of Imam Bukhāri, Imam Tirmidhi, did not agree with his teacher too and called this Hadith as Sahīh and Hasan. Similarly, the teacher of Imam Bukhāri, Imam al-Nāqid bin Yahyā bin Mu'īn as authenticated it.
I say, if we do accept the view point of Imam Bukhāri then the ruling of the Hadith in the extreme level can be *Inqitā'*, which, according to us and all those who accept the *Marāsil*, is not *Qādih*. You will then have to pay attention to the words of Ibn Hazm that the narration of Jadali can not be relied upon. This is because a man in the science of *Jarh* and *Tasadum* is like two blind persons, i.e., an increasing flood and attacking camel. Up to the extent that he is among the *Majahīl* (unknown) according to Imam Tirmidhi. The trustworthiness of Jadali has been done by two Imāms to whom we resort to. They are, Imam Ahmad bin Hanbal and Yahyā bin Mu'īn. Who are ibn Hazm and ibn Hazam compared to these two Imams? Despite the fact that he is single in this, and no one has written this statement before. Don't you see that the reason why Imam Bukhāri has regarded this narration as Mu'allal is because Jadali's hearing this narration in not known, and not because it is the narration of Jadali. Imam Tirmidhi has called it Sahih and he is trustworthy (Thiqa) in *Taqrīb*, [*Taqrīb al-Tahzīb, the biography of Abdullah al-Jadali 8243, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 2, p. 482*]. Allah knows the best. [Author]

[417] Nasab al-Rayah, the book on al-Tahara, the chapter on al-Mas`h 'Ala al-Khuffain, (Al-Matabat al-Nooriya Razawiyya publishing, Lahore), vol. 1, pp. 232-235.

Hadith 147 (45):

Mālik, Ahmad, Bukhāri, Muslim, Nasa'i and Ibn Majāh narrate from Hadrat Abu Hurairah RadiAllahu Anhu that the Prophet ﷺ has said, "If I was not to be concerned over the discomfort of my Ummah, I would have ordered them to use *Miswak* at the time of every Salah."[418]

The scholars have said that this Hadith is *Mutawātir* as mentioned in *Taysīr*.[419] Ahmad and Nasa'i have mentioned this Hadith by the words, "If I did not fear that it would be difficult upon my followers, I would have ordered them to perform ablution for every prayer and to use *Siwāk* (wooden toothbrush) before every ablution."[420]

I say: Order is of two kinds,

1. *Hatmi* (Necessary): To perform it is necessary and to neglect it is a sin. Allah Almighty says, "Then let those beware who withstand the Prophet's order lest some trial befall them or a grievous penalty be inflicted on them." (*Nur, 24:63*)

2. Nadbi (Desirable): To perform it is desirable and there is no harm to neglect it. This is like the example of the saying of the Prophet ﷺ, "I was ordered to use Miswak to the point that I feared that it would become necessary." (*Narrated by Imām Ahmad from Hadrat Wathila bin Asqa' RadiAllahu anhu through a Hasan chain*).[421]

[418] Sahih al-Bukhāri, the book on al-Jumu'ah, the chapter onal-Siwāk Fi Yaum al-Jumu'ah, (Qadimi Kutub Khana, Karachi), vol. 1, p. 122 and p. 259.
Sahih Muslim, the book on Salāt al-Tahara, the chapter on al-Siwāk, (Qadimi Kutub Khana, Karachi), vol. 1, p. 128.
Sunan al-Nasa'i, the book on al-Taharah, the chapter on al-Rukhsa Fi al-Siwāk, (Noor Muhammad Karkhana Tijarat-e-Kutub, Karachi), vol. 1, p. 6.
Sunan ibn Mājah, the chapters on al-Taharah, the chapter on al-Siwāk, (H. M. Sa'eed company, Lahore), p. 25.
Musnad Ahmad bin Hanbal, narrated from Abu Hurairah RadiAllahu Anhu, (Al-Maktab al-Islami, Beirut), vol. 2, p. 337, 250,259,287,399 and 400.
Muwatta Imam Mālik, the book on al-Tahara, the chapter on Ma Ja'a Fi al-Siwāk, (Mīr Muhammad Kutub Khana, Karachi), p.50.

[419] Taysīr Sharh al-Jāmi' al-Sagīr, under the Hadith Law La An Ashuqqa 'Ala Ummati, (Maktabat al-Imam al-Shafi'i, Riyadh), vol. 2, p. 314.

[420] Sunan al-Nasa'i, the book on al-Taharah, the chapter on al-Rukhsa Fi al-Siwāk, (Noor Muhammad Karkhana Tijarat-e-Kutub, Karachi), vol. 1, p. 6.
Musnad Ahmad bin Hanbal, narrated from Abu Hurairah RadiAllahu Anhu, (Al-Maktab al-Islami, Beirut), vol. 2, p. 259.

[421] Musnad Ahmad bin Hanbal, the Hadith of Wathila bin al-Asqa', (Al-Maktab al-Islami, Beirut), vol. 3, p. 490.

The *Nadbi* is referred here and thus it is a negation of the *Hatmi*. Hatmi is also of two kinds,

1. *Dhanni* (speculative), which results in *Wujūb* (making something *Wājib*).
2. Qat`i (decisive), which results in Fardiyyat (making something Fard).

The Dhanni is only in realtion to us whether through a narration (*Riwāyah*) or through an evidence (*Dalālah*), otherwise the knowledge of the Prophet ﷺ is Qat`i and Yaqīni (absolute and decisive).

Now the meaning of the above-Hadith has become clearer that the Prophet wanted to necessitate the performing of Wudu and to use *Siwāk* before performing Wudu, but because of the fear of the Ummah he did not made it Fard. Alhamdulillah.

Hadith 148 (46):

Imām Mālik, Shafi'i and Baihaqi narrate from Abu Hurairah, and in Tibrani Awsat, narrated from Amīrul Mu'minīn 'Ali RadiAllahu Anhu, through a Hasan chain that the Prophet ﷺ said, "I fear for my Ummah otherwise I would have ordered them to use Miswak before every ablution." [422]

Hadith 149 (47):

The Prophet ﷺ has said, "Perform Miswak as it purifies one's mouth and earns the pleasure of Allah. When Angel Jibra'īl Alaihis Salām came to me, he advised me of using the Miswak up to the extent that I feared that it would become compulsory upon me and upon my Ummah. If I did not fear about my Ummah I would have made it

[422] Muwatta Imam Mālik, the book on al-Tahara, the chapter on Ma Ja'a Fi al-Siwāk, (Mīr Muhammad Kutub Khana, Karachi), p.50.
Al-Sunan al-Kubrā Li al-Baihaqi, the book on al-Taharah, the chapter on al-Dalīl 'Ala Anna al-Siwāk Sunnatun, (Dar Sādir, Beirut), vol. 1, p. 35.
Kanz al-'Ummāl, with references to Imam Mālik and Imam Shafi'i, Hadith# 26191, (Muassas al-Risala, Beirut), vol. 9, p. 315.
Al-Mu'jam al-Awsat, Hadith# 1260, (Maktabat al-Ma'arif, Riyadh), vol. 2, p. 138.

compulsory upon them." *(Narrated by Ibn Majāh from Abu Hurairah RadiAllahu Anhu).*[423]

This Hadith also indicated that Jibrael Alaihis Salām has also the power of making the usage of Siwāk *Fard*.

Hadith 150 (48):

Imām Tabrāni, Bazzar, Dar Qutni and Hakim report from Hadrat Abbās bin Abd al-Muttalib RadiAllahu Anhuma, who narrates that the Prophet ﷺ has said, "Because of my fear that it would be hard for my followers, I would have made the usage of Siwāk compulsory at the time of every Prayer."[424] (All except Dar Qutni have added, "like I have made ablution compulsory upon them.")[425]

In the light of the above Hadith, the Prophet ﷺ has also made ablution compulsory upon his followers.

Hadith 151,152 (49, 50):

The Prophet ﷺ has said, "If I did not worry about my Ummah I would have made the usage of Miswak and perfume compulsory upon them at the time of every Salah." *(Abu Nu'aym narrates in the book of Siwak from Abdullah bin Amr RadiAllahu Anhu through a Hasan chain.*[426] *Sa'īd bin Mansūr narrates in his Sunan from Makhul)*

The compulsion of perfume has been mentioned in this Hadith.

Hadith 153 (51):

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[423] Sunan ibn Mājah, the chapters on al-Taharah, the chapter on al-Siwāk, (H. M. Sa'eed company, Karachi), p. 25.

[424] Kanz al-'Ummāl, with references Dar Qutni narrated from ibn 'Abbās RadiAllahu Anhu, Hadith# 26170, (Muassas al-Risala, Beirut), vol. 9, p. 312.

[425] Al-Mustadrak li al-Hākim, the book on al-Taharah, the hadith Law La An Ashuqqa 'Ala Ummati, (Dar al-Fikr, Beirut), vol. 1, p. 146.
Al-Bahr al-Zakhkhār, narrated from ibn 'Abbās RadiAllahu Anhu, Hadith# 1302, (Maktabat al-'Uloom Wa al-Hikam, Madina al-Munawwarah), vol. 4, p. 130.
Majma' al-Zawa'id, with reference to al-'Abbās, the book on al-Taharah, the chapter on al-Siwāk, (Dar al-Kitab, Beirut), vol. 1, p. 221.
Ibid, the book on al-Salāh, the chapter on Ma Ja'a Fi al-Siwāk, vol. 2, p. 97.

[426] Kanz al-'Ummāl, narrated from Makhool, Hadith# 26195, (Muassas al-Risala, Beirut), vol. 9, p. 316.

The Prophet ﷺ has said, "If I did not worry about my Ummah, I would have ordered them to use Miswak at the time of waking up in the early morning." *(Abu Nu'aym in the book of Siwak from Abdullah bin Amr RadiAllahu Anhuma).*[427]

Hadith 154, 155 (52, 53):

He said ﷺ, "If I was not concerned about my Ummah I would have ordered them to use the Miswak at the time of every prayer and I would have moved the time of the Isha prayer till the third portion of the night." (*Ahmad, Tirmidhi and Diyā narrate from Zaid bin Khālid al-Juhni RadiAllahu Anhu through a Sahīh chain. Bazzār narrates from Amīrul Mu'minīn Ali RadiAllahu Anhu. Ahmad, Abu Dā`ud, Nasa'i narrate from Zaid.*[428] *Hākim and Baihaqi through a Sahīh chain narrate from Abu Hurairah RadiAllahu Anhu. This and the above Hadith have the additional, "I would have made Siwāk compulsory at the time of every ablution and I would have delayed the time of the Isha prayer till the midnight."*[429] *In addition, the words of Nasa'i are, "I would have ordered them to delay the Isha prayer and to use Siwāk at the time of every prayer"*).[430]

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[427] Kanz al-'Ummāl, with reference to abu Nu'aym in the book of al-Siwāk, Hadith# 26196, (Muassas al-Risala, Beirut), vol. 9, p. 316.
Al-Dur al-Manthūr, with reference to Abu Nu'aym, under the verse 2:124, (Dar Ihya al-Turath al-'Arabi, Beirut), vol. 1, p. 252.

[428] Musnad Ahmad bin Hanbal, narrated from Zaid bin Khalid RadiAllahu anhu, (Al-Maktab al-Islami, Beirut), vol. 4, p. 114.
Ibid, vol. 4, p. 116.
Sunan al-Tirmidhi, the chapters on al-Taharah, the chapter on Ma Ja'a Fi al-Siwāk, Hadith# 23, (Dar al-fikr, Beirut), vol. 1, p. 100.
Kanz al-'Ummāl, with reference to Ahmad bin Hanbal, Tirmidhi and al-Diyā, Hadith# 26190, (Muassas al-Risala, Beirut), vol. 9, p. 315.
Al-Bahr al-Zakhkhār, narrated from 'Ali RadiAllahu Anhu, Hadith# 478, (Maktabat al-'Uloom Wa al-Hikam, Madina al-Munawwarah), vol. 2, p. 121.
Sunan Abi Dā`ud, the book on al-Taharat, the chapter on al-Siwāk, (Aftab 'alam press, Laore), vol.1, p. 7.

[429] Al-Mustadrak li al-Hākim, the book on al-Taharah, the chapter on Fadilat al-Siwāk, (Dar al-Fikr, Beirut), vol. 1, p.146.
Al-Sunan al-Kubrā, the book on al-Taharah, the chapter on Dalīl 'Ala Anna al-Siwāk Al-Sunnat, (Dar Sādir, Beirut), vol. 1, p. 36.
Kanz al-'Ummāl, narrated from Abu Hurairah RadiAllahu anhu, Hadith# 26194, (Muassas al-Risala, Beirut), vol. 9, p. 316.

[430] Sunan al-Nasa'i, the book on al-Mawaqīt, the chapter on Ma Yustahhabu Min Ta'khīr al-'Isha, (Noor Muhammad Karkhana Tijarat-e-Kutub, Karachi), vol. 1, pp. 92-93.

Hadith 156 (54):

The Messenger of Allah ﷺ says, "If I was not concerned about my Ummah I would have delayed the time of the Isha prayer till the midnight." *(Ahmad, Bukhāri, Muslim and Nasa'i narrate from ibn Abbās RadiAllahu Anhuma [431]).*

Hadith 157 (55):

The Messenger of Allah ﷺ has said, "If I was not worried about the weakness of the weak and the illness of the ill, I would have ordered this prayer to be delayed till the midnight." *(Nasa'i narrates from Abu Sa'īd al-Khudri RadiAllahu Anhu and the narration of Ahmad, Abi Dā`ud, Ibn Majāh and Abu Hatim have been mentioned but without the words "ordered").*[432]

Hadith 158 (56):

The Prophet ﷺ has said, "If I did not worry about my Ummah I would have delayed the time of the Isha prayer till the third portion of the night or its half, (midnight).[433] *(Narrated by Ahmad and Tirmidhi has authenticated it and also by ibn Mājah. All narrate from Abu Hurairah RadiAllahu Anhu. The other narration of ibn Mājah, Ahmad, Abu Dā`ud*

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[431] Musnad Ahmad bin Hanbal, narrated from ibn 'Abbās RadiAllahu anhu, (Al-Maktab al-Islami, Beirut), vol. 1, p. 366.
Sahih al-Bukhāri, the book on Mawaqīt al-Salāh, the chapter on al-Nawm Qabla al-'Isha, (Qadimi Kutub Khana, Karachi), vol. 1, p. 81.
Sahih Muslim, the book on al-Masājid, the chapter on Waqt al-'Isha Wa Ta'khīriha, (Qadimi Kutub Khana, Karachi), vol. 1, p. 229.
Sunan al-Nasa'i, the book on al-Mawaqīt, the chapter on Ma Yustahhabu Min Ta'khīr al-'Isha, (Noor Muhammad Karkhana Tijarat-e-Kutub, Karachi), vol. 1, p. 92.

[432] Ibid, vol. 1, p. 93.

[433] The reason for this that once the Prophet ﷺ delayed the prayer of Isha till half the night passed. The women and the children went to sleep, then he came out and lead the prayer, like it has been narrated by ibn 'Abbās, Abu Sa'īd, ibn 'Umar and Anas RadiAllahu Anhum as regarding the Hadīth. The Hadith of Siwāk; People used to come to the presence of the Prophet ﷺ without cleaning their teeth. The Prophet ﷺ ordered them to clean their teeth and said, "If I was not concerned about my Ummah I would have ordered them to use the Miswak before every prayer". Similarly, it has been mentioned by Dar Qutni with reference to ibn 'Abbās RadiAllahu anhu [*Kanz al-'Ummāl, with references to DarQutni, Hadith# 26170, (Muassas al-Risala, Beirut), vol. 9, p. 312].* These two Ahādith have also been mentioned by Abu Hurairah RadiAllahu Anhu, sometimes together and sometimes separately. Similarly, narrators other than Abu Hurairah have done the same. The agreement is on the fact that the Prophet ﷺ has sometimes mentioned this hadith and sometimes the other, and sometimes mentioned them together. Thus the number is many and apparent.

and Muhammad bin Nasr has been mentioned but without the word "ordered").[434]

Hadith 159 (57):

Sahīh Bukhāri narrates that Zaid bin Thābit RadiAllahu Anhu mentioned about one of the verses of Surah Ahzab, "I got the verse from Khuzaima RadiAllahu anhu whose witness was made equal to two by the Prophet ﷺ."[435]

Hadith 160 (58)[436]:

When the Prophet ﷺ sent Muadh bin Jabal RadiAllahu Anhu to Yemen. He said, "I have known all the hardships you have gone through in the religion and all those loans you have to pay. I have made permissible for you the money given to you as gift. Whatever you will be given, accept it." *(Narrated by Saif in the book of al-Futooh from `Ubaid bin Sakhr RadiAllahu Anhu).*[437]

Hadith 161:

The beloved of Allah ﷺ says, "I have forgiven you the Zakāh of horses and slaves. So give Zakāh; pay one for every forty Dirhams." *(Ahmad, Abu Dā`ud and Tirmidhi narrate from Ali Murtada RadiAllahu Anhu).*[438]

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[434] Musnad Ahmad bin Hanbal, narrated from ibn 'Abbās RadiAllahu anhu, (Al-Maktab al-Islami, Beirut), vol. 2, p. 366 and 509.
Sunan al-Tirmidhi, the chapters on al-Salāh, the chapter on Ma Ja'a Fi Ta'khīr Salāt al-'Isha, Hadith# 167, (Dar al-Fikr, Beirut), vol. 1, p. 214.
Sunan ibn Mājah, the chapter on al-Salāh, the chapter on Waqt Salāt al-'Isha, (H. M. Sa'eed company, Lahore), p. 5.
Kanz al-'Ummāl, narrated from Abu Hurairah RadiAllahu anhu, Hadith# 19464, (Muassas al-Risala, Beirut), vol. 7, p. 395.

[435] Sahih al-Bukhāri, the book on al-Jihad, the chapter on Qawl Allahi Ta'ala 'Min al-Mu'minīna Rijalun', (Qadimi Kutub Khana, Karachi), vol. 1, p. 394.
Ibid, the book on al-Tafsīr, Surah al-Ahzāb, vol. 2, p. 705.

[436] 58 Ahādīth have been mentioned so far in proving that the Prophet of Allah was the legislator

[437] Kanz al-'Ummāl, with reference to Tabrani, narrated from 'Ubaid bin Sakhar, (Muassas al-Risala, Beirut), vol. 6, p. 115.

[438] Sunan Abi Dā`ud, the book on al-Zakāt, the chapter on Zakāt al-Sā'ima, (Āftāb 'Alam press, Lahore), vol. 1, p. 221.
Sunan al-Tirmidhi, the chapter on al-Zakāh, the chapter on Ma Ja'a Fi Zakkat al-Dhahab, Hadith# 620, (Dar al-Fikr, Beirut), vol. 1, p. 123.

One does not have to give Zakāh upon the horses one rides on, nor upon the servants, only because the Prophet has excused it. Indeed the Islamic rulings are in his blessed hands ﷺ.

Hadith 162:

The Prophet ﷺ said to his beloved companions, "What do you say concerning fornication?" They replied, "It is forbidden, prohibited by Allah and His Prophet ﷺ. It is Harām till the Day of Judgement." *(Ahmad narrates through a Sahīh chain, Tabrāni in al-Awsat and al-Kabīr from Miqdad bin al-Aswad RadiAllahu Anhu).*[439]

Hadith 163:

The Prophet ﷺ says, "I have made forbidden upon you the neglection of the rights of two weak; the orphan and the women." *(Hakim narrates according to the conditions of Muslim, and Baihaqi in Shu`ab al-Imān and the words are of Hakim, narrating from Abu Hurairah RadiAllahu anhu).*[440]

Hadith 164:

On the authority of Sahīhain, that Jābir bin Abdullah RadiAllahu Anhuma heard the Prophet ﷺ say at the conquest of Makka, "Indeed Allah and His Prophet have made the selling of wine, dead, pork and idols Harām ."[441]

Hadith 165:

Musnad Ahmad bin Hanbal, narrated from 'Ali RadiAllahu anhu, (Al-Maktab al-Islami, Beirut), vol. 1, p.92.

[439] Musnad Ahmad bin Hanbal, the Hadith of Miqdād bin al-Aswad RadiAllahu anhu, (Al-Maktab al-Islami, Beirut), vol. 6, p. 8.
Al-Mu'jam al-Kabīr, narrating from Miqdād bin al-Aswad RadiAllahu Anhu, Hadith# 605, (Al-Maktaba al-Fiasaliyya, Beirut), vol. 20, p. 256.

[440] Al-Mustadrak li al-Hākim, the book on al-Imān, (Dar al-Fikr, Beirut), vol. 1, p.63.
Kanz al-'Ummāl, with reference to Hākim, narrated from Abu Hurairah RadiAllahu Anhu, (Muassas al-Risala, Beirut), vol. 3, p. 171.

[441] Sahih al-Bukhāri, the book on al-Buyū', the chapter on Bai` al-Maitati wa al-Asnām, (Qadimi Kutub Khana, Karachi), vol. 1, p. 298.
Sahih Muslim, the book on al-Buyū', the chapter on Tahrīm al-Khamr wa al-Maitah, (Qadimi Kutub Khana, Karachi), vol. 2, p. 23.

He has also said ﷺ, "Do not drink the intoxicants as I have made them all Harām ."[442] *(Nasa'i through a Hasan chain narrates from Abu Musā al-Ash`ari RadiAllahu Anhu).*[443]

Hadith 166:

He has saidﷺ, "Listen! I have been given the likeness of the Holy Qur'ān (Hadith). I should not hear anyone with a filled stomach sat on the throne say, "Here! This is the Qur'ān. Halal is that which is Halal in the Qur'ān and Harām is that which the Qur'ān calls it Harām." "Verily the prohibition (Harām) of the Prophet is like the prohibition of Allah." *(Ahmad, Dārimi, Abu Dā`ud, Tirmidhi and Ibn Majāh narrate from Miqdad bin Ma'diakrab RadiAllahu Anhu through a Hasan chain).*[444]

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[442] Abu Shaikh ibn Habban narrates in his *Kitab al-Thawāb*, "Ibn Abi 'Asim has narrated, who has narrated from Umar bin Hafs al-Wasā'i, who has narrated from Sa'īd bin Musā, who has narrated from Rabāh bin Zaid, who has narrated from Mu'ammar, who narrates from al-Zuhri, from Anas RadiAllahu Anhu, who narrates that the Prophet ﷺ has said, 'I have made it obligatory upon my Ummah to recite Surah Yasin every night. Whosoever recites it every night and dies then he will die as a Martyr (*Shahīd*).'" [*Tanzia al-Sharī'ah al-Marfu'ah, with reference to Abu al-Shaikh in al-Thawāb, Hadith# 32, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 1, p. 297.*]

I say: Even though Sa'īd is accused, however the scholars have said that the *Mawdu'* (Fabricated) Hadith is not proven by mere one Liar, let alone being accused, unless there are evidence to prove it. This is similar to the Hadith being against the Qat'i evidences (al-Nas al-Qat'i), the Qat'i consensus (al-Ijma' al-Qat'i), against the al-*Hiss* or if the person admits it himself. Like it has been mentioned by Imam Sakhawi in Fath al-Mughīth. We have also written about this is great detail, in our book *Munīr al-'Ain Fi Hukm Taqbīl al-Ibhamain.* There is a consensus among the scholars that a Hadith that is *Da'īf* and not *Maoduu'* is accepted in the virtues of actions, I have also mentioned this in *Al-Hād al-Kāf Fi Hukm al-Di'āf.* I was questioned as regards to that Hadith and its ruling. The answer is in this servant's book of Fatawa, *Al-'Atāyā al-Nabawiyya Fi al-Fatawā al-Radawiyya, vol.5*, and Allah Knows the best.

Note: the book, *Munīr al-'Ain Fi Hukm Taqbīl al-Ibhamain*, is published in the new edition of Fatawa-e-Radawiyya, (Raza Foundation, Lahore), vol. 5, p. 429. In this book, from the point no. 16 to no. 23 is a section is named *Al-Hād al-Kāf Fi Hukm al-Di'āf.*

[443] Sunan al-Nasa'i, the book on al-Ashriba, the chapter on Tafsīr, (Noor Muhammad Kar Khana, Karachi), vol. 2, p. 325.

[444] Sunan Abi Dā`ud, the book on al-Sunnah, the chapter on Luzoom al-Sunnah, (Aftāb 'Alam Press, Lahore), vol. 2, p. 276.

Sunan al-Tirmidhi, the book on al-'Ilm, Hadith# 2673, (Dar al-Fikr, Beirut), vol. 4, p. 302.

Sunan ibn Mājah, the chapter on Takdhīm Hadith Rasūlillah ﷺ, (H. M. Sa'eed company, Karachi), p. 3.

Sunan al-Dārimi, the chapter on Al-Sunnah Qadiyatun 'Ala KitabAllahi, Hadith# 592, (Dar al-Mahāsin Li al-Taba'ah, Cairo), vol. 1, p. 117.

Musnad ahmad ibn Hanbal, narrated from Miqdād bin Ma'adiyakrab, (Al-maktab al-Islami, Beirut), vol. 4, pp. 131-132.

Harām are of two types: one made Harām by Allah the other by the Prophet of Allah ﷺ

Here the Prophet ﷺ mentioned the two types of prohibition (Harām) explicitly. One is that which is made Harām by Allah and second is that which is made Harām by the beloved Prophet ﷺ. He then said that both are equal.

I say, the meaning, Allah knows the best, that both are equal in terms of the prohibition and this does not oppose the saying of the Ulema that the prohibition of Allah is stronger than the prohibition of the Prophet ﷺ.

Hadith 167:

Jahish bin Owais Nakh`i RadiAllahu anhu came with his tribe to the Prophet ﷺ and said,

"O Prophet of Allah! You are the testified

So glad tidings to you, The Guided and the Guide

You have given us the true monotheistic religion

After we indulged ourselves worshipping statues like animals!"

(Ibn Mandata narrated through the chain of Ammar bin Abdul Jabbār, who narrated from Abdullah bin Mubārak, who narrates from al-Awzā'i. He narrates from Yahyā bin Abi Salāmā who narrated a long Hadith from Abu Hurairah RadiAllahu Anhu).[445]

This Hadith clearly states that the Prophet ﷺ has the legislative power, the one who gave the laws of the true religion. The Prophet ﷺ established the Shari'ah of the religion. It is for this reason that the ulema in the past called the Prophet ﷺ *"Shār`i"* (Legislator). `Allāma

[445] Al-Isābah Fi Tamīz al-sahaba, with reference to ibn Mundata, biography of Juhaish bin Owais 1251, (Dar al-Fikr, Beirut), vol. 1, p. 385.

Zurqāni, in his commentary *Māwahib,* writes, "To call the Prophet ﷺ *Shāri'* has been recognized among the scholars because he is the one who extracted for us the laws of our religion and its rulings."[446]

We stop here as everything is included in the word Shari'. We have not stated those Ahādīth in which the Prophet ﷺ "ordered" (*Amara*) something, "forbade" (*Naha*) something, "performed" or "decided" (*Qada*) something. There are so many Ahādīth that a huge volume will not be enough. The Qur'ān states clearly, "So take what the Apostle assigns to you and deny yourselves that which he withholds from you." *(Hashr, 59:7)*. In addition, the order, prohibition and decision have been proven for others too, "O you who believe! Obey Allah and obey the Apostle and those charged with authority among you" *(Nisa, 4:59)*.

The insult of Imām of the Wahābis saying the the Prophet ﷺ has no distinction from other prophets and followers

I only wanted to prove the point that the Prophet not only knew the laws and the rulings of Shari'ah, like that tyrant, their Imām in Taqwiyatul Imān writes:

"(The Prophet ﷺ has said), 'The only difference between me and the rest is that I have been given the knowledge of the rulings (*Ahkam*) whereas the rest are ignorant'."[447]

Dear Muslims! By God, view this through the eyes of fair and justice. This tyrant has ruled out all the beautiful qualities, great excellences, high status and distinctive superiorities of the Prophetﷺ. He only left the understanding of the religion, the key factor to differentiate between him ﷺ and the rest. This is only to a certain extent, as this does not differentiate between the great statuses of the Prophet compared to rest of the Prophets of Allah Alaihi wa Alaihim al-Salāt wa al-Salām as they were all well aware of the rulings of the religion. Moreover, this distinction between the Prophet and the rest only

[446] Sharh al-Zurqāni 'Ala al-Māwahib al-Ladunniyya, chapter II, section I, (Dar al-Ma'rifa, Beirut), vol. 3, p.134.

[447]Taqwiyat al-Imān, section Five, (Matba' 'Alimi Andrun Lohari Darwaza, Lahore), p. 46.

implies as long as the rest remain ignorant. As soon as they become aware and gain knowledge of the rulings, then this distinction fades off. "To Allah we belong and to Him is our return!"*(Baqarah, 2:156).*

Muslims! Do you see the consequence of the last portion of his kalima "Muhammadur Rasoolullahﷺ"? By God! This is not the only differentiation. He is the legislator, the lawmaker, the one in whose hands are the rules and laws of Shari'ah.

Listen O tyrants! You are also well aware of the rulings of Shari'ah. Will anyone come along and say that whatever you make compulsory becomes *Fard*? Will things become Harām by your prohibition? Do you have the power to forgive Zakāh? Is the path of Shari'ah only that which you have chosen? Does the Shari'ah consists of your own rules? Will anyone say that your laws are like the laws of Allah Almighty? No! However, all this can be said to "Muhammad Rasoolullah ﷺ." The Prophet ﷺ himself has said it. Therefore, I have only restricted to these Ahādīth and no doubt, they have stricken hard into the hearts of these blind and ill hearted. Alhamdulillah.

There is no one besides him who is the ruler [Hākim] and is not ruled [Mahkūm].

'Allāma Shahābuddīn Khafāji Alaihi Rahmah (May Allah shower immense blessings and mercies on his grave) writes in his book *Nasīm al-Riyādh* (the commentary of Qādi Iyād's book, *Shifā*) under the verse of *Qasidah al-Burdah:*

Nabiyyuna al-Āmir al-Nāhi Falā Ahadun

Abarra Fi Qawli Lā Minhu Wa Lā Na'ami[448]

Our Nabi, the one who commands (good), forbids (evil). There is none (parallel to him)…

…More truthful than him in saying "No" or "Yes"

[448] Al-Kawākib al-Durriyah Fi Madh Khar al-Bariyya, chapter III, (Markaz Ahle Sunnat Barkāt-e-Raza, Gujarat India), p. 21.

"The meaning that the Prophet ﷺ *"Who commands (good), forbids (evil)"* is that there is no one besides him who is the ruler and he is not governed (under anyone's commands)."[449]

Alhamdolillah! The sacredness of Madinah Munawwarah was part of this chapter. If anyone was to gather all the Ahādīth related to the Prophet ﷺ being the legislator then a book can be compiled in the name of "*Muniyyat al-Labīb Anna al-Tashrī'a Bi Yad al-Habīb (1311 A.H.)." All praises be to Allah and may He shower His blessings and salutations upon His beloved Prophet ﷺ and upon his companions and family.*

Now I will write an extra seven (7) Ahādīth in refuting their Imām's claim and by which his blindness becomes more apparent than the daylight sun that those Ahādīth which he tried to use to prove his beliefs of *Shirk* are actually not *Shirk*.

Analysis of the Hadith, "And there lives amongst us such a Prophet who knows the future"

Hadith 168:

It is in Sahīh al-Bukhāri, Musnad Ahmad, Sunan Abi Dā`ud, Tirmidhi, and Ibn Majāh that Rubbayya' bint Mu'awwath bin Afra RadiAllahu Anha narrates, "The Prophet ﷺ came to my wedding. There were some small girls who were playing the Duff and singing a poem about my uncle who was martyred in the battle of Badr. They came to the verse,

"Wa Fīnā Nabiyyun Ya'lamu Mā Fī Gaddin"

"And there lives amongst us such a Prophet who knows about tomorrow (future)."

The Prophet ﷺ then said, "Leave this, and sing that which you were singing before." [450]

[449] Nasīm al-Riyadh Sharh Shifa al-Qadi 'Iyād, the section on Amma al-Juudu wa al-Karam, (Markaz Ahle Sunnat Barkāt-e-Raza, Gujarat India), vol. 2, p. 35.

The Imām of the Wahābis goes against the Qur'ān.

I say by the grace of Allah: Their Imām wrote this Hadith under the chapter that proves polytheism in knowledge, "This section is on those verses of the Qur'ān and the Ahādīth by which polytheism in Knowledge is condemned."[451]

Thus, he tried to prove the point that to believe that the Prophet ﷺ had the knowledge about the future is polytheism (*Shirk*) even though it may be given by Allah Almighty! He blatantly wrote, "Thus whether it is believed that he knows this knowledge himself or that Allah has granted him this knowledge, in any case it is *Shirk*."[452]

And he explained the meaning of the above-mentioned couplet, "The girls began singing and praised the Prophet by the words that the Prophet ﷺ knows the knowledge of the future."[453]

He brought this Hadith under the heading of "Polytheism in Knowledge", *Ishrāk fi al-'Ilm*. When he himself did not find any point to prove the *Shirk*, he came down writing, "One should not believe this, that the Prophets possess the knowledge of the unseen. The Prophet of Allah ﷺ did not allow the girls of *Ansār* sing these types of couplets, let alone if a sane person says it or hears it and likes it."[454]

Allah Allah! If he believes this despite the fact that Allah the Greatest has given such knowledge to his beloved ﷺ then we do not have any complaint as in his vision his deity has no power to bestow this knowledge. The knowledge of the Prophet and the Messengers is

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450 Sahih al-Bukhāri, the book on al-Nikah, the chapter on Darb al-Daf Fi al-Nikāh wa al-Walima, (Qadimi Kutub Khana, Karachi), vol. 2, p. 773.
Sunan Abi Daud, the book on al-Adab, the chapter on al-Gina, (Aftāb 'alam press, Lahore), vol. 2, p. 318.
Sunan al-Tirmidhi, the book on al-Nikah, Hadith# 1092, (dar al-Fikr, Beirut), vol. 2, p. 247.
Sunan ibn Mājah, the chapter son al-Nikah, the chapter on al-Gina Wa al-Daff, (H. M. Sa'eed company, Karachi), p. 138.
Musnad Ahmad bin Hanbal, Hadith of Al-Rabee' bint Mu'awwadh, (al-Maktab al-Islami, Beirut), vol. 6, p. 359.

451 Taqwiyat al-Imān, section II, (Matba' 'Alimi Andrun Lohari Darwaza, Lahore), p. 18.

452 Ibid, section I, p. 7.

453 Ibid., section II, p. 18.

454 Ibid., section II, p. 18.

clearly stated in the Holy Qur'ān and therefore, his statements go against the holy Qur'ān, "And it is not befitting to the Dignity of Allah that O people, He let you know the unseen. Yes, Allah chooses from amongst His Messengers whom He pleases." (*Āl Imran, 3:179*)

He also says, "The Knower of Unseen reveals not His secret to anyone. Except to His chosen Messengers, and appoints guard before them and behind them.*" (Jinn, 72: 26)*

Allah did not say, La Yudhhiru Ghaybahu 'Alā Ahadin, (That He does not reveal the unseen to anyone) as this can be possible for the Awliya; and through the Prophets and the Awliya, it can be given to us too. But says, "La Yudhhiru 'Alā Ghaybihi Ahadan" (…reveals not His secret to anyone) that He does not reveal His specific and unique knowledge of the unseen except to His Prophets.

How different are the two! And this great exaltedness of the Prophet is mentioned in the Qur'ān. But what harm to the tyrant when he believes in the possibility that Allah can lie (like he has written in his book *Yak Rozi* whose answer can be seen in my book *Subhān al-Subūh 'An Ghayb Kithb Maqbūh*). Then what harm will he have going against the teachings of the Qur'ān?

Imām of the Wahābis flies above the skies when claiming something and fall well below the ground when asked to give evidence!

If the Hadith does prove your point then where is the point of polytheism for which the whole book was compiled? Or are you among those who fly above the skies when claiming something and fall well below the ground when asked to give evidence? People like these have misguided many but yes, when truth comes out their faces turn black like their hearts.

I also say: Is it that simple that the Messenger of Allah and His Prophets ﷺ calls his Ummah "Mushrik", polytheist? How can you prove that it was *Shirk*; just by the Prophet asking them to terminate this verse and to recite the one they were reciting before? Remember

your saying under the Hadith of Abu Dā`ud when the Prophet ﷺ said, "Woe to you! No one will intercede in the court of Allah…"[455]

"The incident goes that once there was a drought in the Arabian Peninsula. A Bedouin came to the Prophet ﷺ and told him the sufferings of the people and asked him to make supplications to Allah. He further said that we would like to intercede with Allah on our behalf and similarly we would like Allah to be our mediator to you in this matter. Once the Prophet {Peace be upon Him} heard what he said, he started trembling due to fear of Allah and started uttering the words of praises manifesting the greatness of Allah. The facial expressions of the audience changed considerably as they heard the words epitomizing Allah's dignity and magnificence. Then the Prophet {Peace be upon Him} went on to explain to the Bedouin that the authority belongs only to the Master. If the Master does the needful by accepting someone's mediation, it is so kind of him. If someone says that we have brought Allah to the Messenger as an intercessor, it means that such a person has vested an absolute power and authority in the hands of the Prophet, even though this prerogative belongs to none but Allah only. The Prophet {Peace be upon Him} enjoined upon him to never repeat this. Allah the Almighty is so great and magnificent that all the Prophets and saints do not even measure a particle before Him."[456]

SubhanAllah! Is this the status of the greatest Prophet of Allah ﷺ that after listening to what the man had to say becomes astonished and shocked and begins to describe the greatness of Allah which filled the heavens and the Earth!

I say: to say that the Prophet ﷺ described the Prophets or the Awliya as something lower than the lowest is your slander upon the Prophet ﷺ. There are no such wordings in the Hadith. In addition, to link it to the Prophet ﷺ illustrated to us how ill-witted you are and what is the position of your Imān, faith. The greatness of Allah, His attributes exist with his *'Dhat'*, Self. His greatness is free from all place and

[455] Sunan Abi Daud, the book on al-Sunna, the chapter on al-Jahima, (aftāb 'Alam Press, Lahore), vol. 2, p. 294.

[456] Taqwiyat al-Imān, section five, (Matba' 'Alimi Andrun Lohari Darwaza, Lahore), p. 38.

space. Which creator do you believe in whose greatness can be filled into places? Don't know who you refer to as your Lord?

But look! Remove the blinds and see for yourself! When something is said against the greatness of Allah Almighty, the Prophet ﷺ responds in this manner, despite the fact that it is not necessary that the person who acts as mediator is lower in status than the one to whom he is a mediator. For this reason the Bedouin companion, despite being among the 'people of the tongue', did not understand this. So is it possible that the Prophet ﷺ hears this clear '*Shirk*' and 'Infidelity' (from the girls) and he does not express any anger nor does the colour of his blessed face change? Nor did the Prophet recite "SubhanAllah, SubhanAllah" nor does the atmosphere of the gathering change. He does not reprimand the girls. He only suggested them to carry on to what they were reciting before. Why didn't he say, "Oh! Why are you uttering such words of *Shirk* and infidelity?" "You have become polytheist according to *'Taqwiyatul-Imān!'* You have gone astray. Reread your kalima, if you are married then repeat your Nikah." In other words the Prophet ﷺ did not utter a single word denoting the fact that that couplet contains some element of *Shirk*. The people of the gathering knew very well the meaning of the couplet. Moreover, it is compulsory to tell the ruling immediately and to delay it is sinful. This Hadith thus proves to us that the Prophet ﷺ possessing the knowledge of the unseen is correct and in no way *Shirk*. So why then did the Prophet ﷺ stop them from reciting this particular verse? The negation of a particular sentence does not necessary negate the whole meaning, but actually there can be some other reasons. A very familiar rules states, *Idhāa Jā'a al-Ihtimāl Batala al-Istidlāl*, when there is a possibility then there will not be evidence. (Meaning if there is such a statement, which has many different meanings to it, then it is not possible to prove one meaning using the statement.)

Firstly: It is possible that the Prophet ﷺ disliked the girls singing that particular verse at the time of play and amusement, and that using the *Duff*. Like it has been stated in Irshād al-Sāri, Lam'āt and Mirqāt etc.

Secondly*:* It is possible that because the gathering was of women, thus it would be misleading in understanding the innate (*Dhātī*) knowledge instead of the given (*''Atā'ī*) knowledge of the unseen. The statement had different meaning to it so the girls were stopped reciting this, not the mature. They don't need to be reminded as they understand the context and the meaning etc. But this Imām of the Wahābis took the wrong side of the meaning.

(To understand this properly): It is in Sahīh Muslim, Musnad Imām Ahmad, Sunan Abi Dā`ud, Nasa'i that 'Adi bin Hātim RadiAllahu Anhu reports that a man was giving a sermon in front of the Prophet ﷺ. The man, in his sermon, said, "Whosoever obeys Allah and His Prophet will be successful, and whosoever disobeys them will be misguided." The Prophet ﷺ hearing this said, "How bad! Say, "Who disobeys Allah and His Prophet will be misguided"[457]. The narration of Abu Dā`ud is, "Get up and leave! You are a very dire speaker."

Imām Qādi Iyād and other scholars have said, 'The reason why the Prophet forbade him was because he disliked the man mentioning "Allah and His Prophet" into one pronoun which may illustrate the equality. Thus he was ordered to say, "Who disobeys Allah and His Prophet will be misguided", so that the name of Allah comes before the name of the Prophet in terms of respect'."[458]

However in another Hadith it clearly states that the Prophet ﷺ whilst giving a sermon said, "Whosoever obeys Allah and His Prophet will be successful, and whosoever disobeys them only harm himself." *(Narrated by Abu Dā`ud from Abdullah bin Mas'ud RadiAllahu Anhu)*.[459] In addition, the narration of ibn Shihab Zuhri states the same words

[457] Sahih Muslim, the book al-Jumu'a, the chapter on Ijāz al-Khutba wa Itālat al-salāh, (Qadimi Kutub Khana, Karachi), vol. 1, p. 286.
Sunan al-Kubrā li al-Baihaqi, the book on al-Tahara, (Dar Sādir, Beirut), vol. 1, p. 86, and the book on al-Jumu'ah, vol. 3, p. 216.
Musnad Ahmad ibn Hanbal, the Hadith of 'Adi bin Hatim, (Al-Maktab al-Islami, Beirut), vol. 4, p. 256.

[458] Sharh Sahih Muslim Li al-Qadi 'Iyad, the book on al-Jumu'ah, Hadith# 870, (Dar al-Wafa), vol. 3, p. 275.
Sharh Sahih Muslim with Sahih Muslim li an-Nawawi, the book on al-Jumu'ah, the section on Ijāz al-Khutba, (qadimi Kutub Khana, Karachi), vol. 1, p. 286.

[459] Sunan Abi Daud, the book on al-Salāh, the chapters on al-Jumu'ah, the chapter on al-Rajulu Yakhtub 'Ala Qaws, (Aftāb 'alam press, Lahore), vol. 1, p. 157.

which the man used, "Whosoever obeys Allah and His Prophet will be successful, and whosoever disobeys them will be misguided."[460]

The subsequent Hadith will InshāAllah elaborate more upon this point.

Thirdly: The reason for the prohibition is that the knowledge of the unseen was mentioned without the mentioning of Allah Almighty. There was no mentioning about Allah informing the Prophet about this particular knowledge. Shaikh Muhaqqiq Rahmatullahi Alaihi has mentioned this point in his *Lam'āt*.

I say: Indeed to say that "I will do such a thing" without mentioning the will of Allah is *Makrooh*. Allah Almighty says, "Then do not say that I will do such a thing tomorrow except if Allah wills." *(Al-Kahf, 18:23)*

The innate knowledge (*Dhātī*) of the unseen is only for Allah. However, the polytheists, who worshipped the idols, used to believe the same for their idols. Therefore it is *Makrooh* to call anyone other than Allah as *'Ālim al-Ghayb*. But there is no harm in saying that so and so possesses the knowledge of the unseen after Allah has informed him. This is the second precaution, which the scholars have mentioned by recognizing the respect of the phrase and not what their Imām had thought that to believe the fact that the Prophets of Allah have the knowledge of the unseen, even if Allah has taught them, is *Shirk*.

Hadith 169:

Muhammad bin Ishāq Tabi'i, 'Imām al-Sayr' and al-Magāzi narrate from Wajza Yazīd bin Ubaid Sa'di that when the infidels fled (from the battle of Hunayn), Mālik bin 'Auf (who was their leader) fled towards Tā'if seeking shelter. The Prophet ﷺ said, "If he would return accepting Islam then I will return to him his family and wealth." When this news reached Mālik bin `Auf, he came to the Prophet ﷺ when he had already left the place 'Ja`irrana'. The

[460] Ibid., vol. 1, p. 157.

Prophet ﷺ gave back his family and his wealth and in additional gave an extra 100 camels. Thus Mālik bin `Auf read out a poem to the Prophet ﷺ:

"I have never seen nor heard anyone like the Prophet Muhammad ﷺ

He is the most generous of them all.

He the most beneficial to the needy and the deprived

And when he wants he can give you the news of the future."

The Prophet ﷺ then made him the leader of his people, '*Hawazin*', and the tribes *Thamala*, *Salama* and *Faham*.[461]

Hadith 170:

Mu'āfi in *Kitāb al-Jais wa al-Anīs* narrates from Abu Ubaida through the chain of Hirmāzi that Mālik bin Auf, the leader of the *Hawazin* tribe, accepted Islam and came to the Prophet ﷺ. He then read the abovementioned poem. Hearing the poem the Prophet praised him and gave him a cloak. *(Both the Ahādīth have been mentioned by Hafidh ibn Hajar al-Asqalani in his book al-Isabah).*[462]

I say: May Allah's blessings shower upon those blessed companions of the Prophet of Allah ﷺ. Mālik ibn 'Auf did not say, "When he (the Prophet) wants he will tell you the news of the unseen." This is because; anyone who claims to be inspired with knowledge can say the same and then tell whenever he gains that particular knowledge. But actually the companion said, "Whenever you (the second person) want, the Prophet will tell you the news of the unseen." In other words the companion has let the condition be in the hands of the addressee and not in the hands of the Prophet ﷺ. The addressee is not specified nor is there a limit to the time (whenever) but is indefinite (*Nakira*) and non-specified (*Ghayr Makhsusa*). Thus, it

[461] Al-Isāba Fi Tamīz al-sahaba, with reference to ibn Ishaq, biography of Mālik bin 'Auf 7672, (Dar al-Fikr, Beirut), vol. 5, p. 45.

[462] Ibid, vol. 5, p. 45.

means, "whenever you want, the Prophet can tell you about the unseen about anything of the future." One who has such a calibre, who has the full knowledge of the future or who has been given the control over the knowledge of the unseen, can only do this; that whenever he wants, he can inform.

An example will make this clearer. Zaid is a very poor person and he is not able to reach the king. However, the king often gives him two or three gold coins. Thus, now he has the right to say that when I want I can give one or two coins to whomsoever I wish. However, if he says, "I can give as many coins I want to whosoever I want at anytime", then this will be impossible for him. Yes, if the king has given him such treasures, that when ever the poor man wants, he can take riches from the treasuers, then the poor man has the right to say, "I can give as many coins I want to whosoever I want at anytime." It will be correct.

Now this Hadith illustrates to us the fact that the companion is mentioning this characteristic to the Prophetﷺ. The Prophet does not prohibit him from saying so, but actually rewards him and praises him. Thus it proves very clearly that the Prophet ﷺ had full control over the knowledge of the unseen. Indeed the statuses of the Prophets are such.

The Prophets of Allah have the characteristic by which they can receive the knowledge of the unseen (*Ghayb*).

Imām Muhammad Muhammad Muhammad Ghazāli Alaihir Rahmah writes:

"Nabuwwah (Prophethood) is such which is only specific to the Nabi (Prophet). It is because of this attribute that they are different from the rest of the people. This Nabuwwah is specialised with many qualities:

1) The Prophet knows the realities of things related to the knowledge of Allah, His Sifāt (attributes), His Angels and the

Hereafter. He possesses such knowledge that even people with great knowledge, insight and *Kashf* can not perceive.

2) The Prophets have such a characteristic by which they can perform miracles, as we have a trait that we can accomplish those actions, which we intend to perform, which we call *Qudra*, power.
3) They have such ability that they can see the Angels; like a normal man possesses the ability by which he is differentiated from the blind.
4) They also have such a characteristic by which they can receive the knowledge of the unseen, *Ghayb. (This has also been mentioned by 'Allāma Zurqāni in his commentary, Sharh al-Māwahib).*[463]

The difference between the people of the truth and the people of falsehood regarding the belief of Miracles and the Knowledge of the Unseen

I say: Dear Muslims, compare the Hadith of the Prophet and the saying of this great Imām against the statement of that Imām of the Wahābis. The beliefs of the people of truth and the people of falsehood related to the Prophets are clear and apparent. The people of truth say that the Prophets have abilities to perform miracles, like we have the ability to walk and talk etc. They also have the ability to see the Angels and have the ability to know the knowledge of the unseen. But these people of falsehood have said: "The Prophets do not enjoy the distinction of having been awarded the keys to the unseen to the effect that they may have a cognizance of someone's innermost feelings or could make predictions about whether or not someone is going to be blessed with a child, whether one's business is going to yield profit or incur a loss, or whether someone is going to emerge victorious in a battlefield or face a defeat. As far as the above things are concerned, everybody is equally unaware about them regardless of his status." (Also), "It implies that the kind of treatment Allah is going to mete out to his slaves in this world, in their graves,

[463] Sharh al-Zurqāni 'Ala al-Māwahib al-Ladunniyya, with reference to Imam al-Ghazali, introduction, (Dar al-Ma'rifa, Beirut), vol. 1, pp. 19-20.

or in the Hereafter is neither known by a Prophet, nor a sage. They neither know about themselves nor about others. If someone happens to know about a certain person through Revelation that he is going to have a happy ending, such a piece of information thus acquired (through Revelation) is regarded to be no more than a brief and superficial knowledge. Acquiring any further knowledge is beyond their capacity."[464]

I say: this much is correct that a person cannot know anything without Allah informing him. How can our power over the actions surpass the giving of Allah and His will? But this is "A correct statement by which falsehood is intended", like the Khawarij, their Imām has stated this falsely. He also wants to illustrate the fact that they don't even posses any sort of power even though it may be given by Allah, they are helpless and powerless. He said blatantly:

"It means that Allah has bestowed on the humans some faculties so that they may have an access to the knowledge concerning the apparent on the physical plane; for instance eyes to see, ears to listen, nose to smell, tongue to taste, hands to grasp and intellect to understand. Then, the above faculties have been put at the disposal of a human being so that he may utilize them on his own accord; for instance, whenever he intends to see an object, he may open his eyes and whenever he does not intend to see it, he may close them. Other limbs may also be utilized in a similar manner. Human beings have been given the keys to have access to the knowledge of the evident things. As the matter of doing and undoing a lock mainly depends on the will of its owner, similarly the act of gaining knowledge about the apparent things depends upon the will of a human being.

"Contrary to the above, it is beyond the authority of a human being to gain the knowledge of the unknown, as Allah Himself preserves the keys to it. No entity, nor a Prophet, a saint, ghost or any spirit, have been given authority to know about the unseen in a manner that they may exercise their own will to gain knowledge about the hidden matters. However, whenever Allah so wishes, He reveals a certain amount of information concerning the Unknown to someone. Giving

[464] Taqwiyat al-Imān, section II, (Matba' 'Alimi Andrun Lohari Darwaza, Lahore), p. 17.

information about the unknown solely depends on the Will of Allah and not on the desire of someone."[465]

The Hadith and the saying of the great Imām are completely against the false beliefs of this false Imām.

The difference that has been presented through the Hadith and the saying of the scholars is that the Prophets of Allah have the power to perform miracles and to know and inform knowledge of the unseen by the Grace Allah Almighty. This is similar to the normal beings who have been given the power and the choice over their actions and movements. Whenever they want they can move their arms and legs open their eyes and look, or keep them closed. This power has been granted to them by the will of Allah. If Allah wills then that will happen what Allah wants to happen even if the people don't want it to happen. On the other hand, if they want to do a certain action/ movement but Allah does not want them to then it will not happen. The same is with the Prophets when performing miracles and having the knowledge of the unseen. Allah has not only bestowed them the apparent (*Dhāhir*) power of the eyesight, ears etc but also has given them the inner (*bātin*) powers. Whenever they desire and wish, they perform miracles and inform about the unseen even though without the will of Allah they can do nothing. They can not perform any action without the will of Allah Almighty. But this is not the belief of their Imām! He believes that they are helpless like rocks, which are powerless. Believing that a person moving an object doesn't do so by the power bestowed to him by Allah.

And he says further, "On many occasions Allah's Prophet {Peace be upon Him} had a desire to gain knowledge about a certain thing or occurrence, which he could not know, but the same was revealed to him whenever Allah intended to do so. During the era of Prophethood, the hypocrites slandered `Aisha {May Allah have mercy on her} which shocked the Prophet {Peace be upon Him} tremendously. He tried to probe into the matter for many days, but failed to ferret out the truth. And when Allah intended, the Prophet was informed through the process of revelation that the hypocrites are

[465] Taqwiyat al-Imān, section II, (Matba' 'Alimi Andrun Lohari Darwaza, Lahore), p. 14.

none but liars and the chastity of 'Aisha Siddiqah {May Allah have mercy on her} was verily beyond reproach."[466]

I say: if he would have known the difference between Dhātī and 'Atā'ī then he would have known that such circumstances do not prove the negation of the 'Atā'ī power/choice. It is the power of the independent Lord that it will always happen according to His will. The given power of the humans is not like this. It has been seen thousands of times that a person intends to do something, but because Allah does not will it to happen it does not happen. It does not mean that Allah has taken away his powers or that the person is like a rock. The given power only comes into action when there is the support of the will of Allah. Look at you! On the one hand, you have called the Prophet as helpless and powerless and on the other hand, you have described your Lord similar to a normal being.

"To have the authority of informing about the unseen whenever he wants is only the attribute of Allah."[467]

O you who accused Allah by defining a defect! This is never ever the status of Allah Almighty. He is free from such status. His knowledge is from His *Dhātī'a* attributes, not from his *Ikhtiyar*, choice. It is not a creation of Allah but it is an Eternal Attribite of Allah. Isn't the meaning of Ikhtiyar as such that he does not know at the moment but when he intends he will know?! Tut! This may the description of a false god but not of the Lord Almighty. "Holy and Exalted is He, He is High above of what they say. (A*l-Isra 17:43*)

Muslims! This is the faith of that misguided as regards to the Prophet and of the Creator. How much more should we write about his misguidance? Just show them the Hadith and ask them as to why didn't the Prophet show any anger and express his concern when the girls sang the verse, but just insisted them to carry on reading that verse which they were singing. The second issue is that the companion said more than that which the girls sang and still the

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[466] Taqwiyat al-Imān, section II, (Matba' 'Alimi Andrun Lohari Darwaza, Lahore), p. 14

[467] Ibid, p.14.

Prophet did not stop him but actually praised him and rewarded him. This is a great quake to the foundations of Wahābis. Haven't you seen who was reading the poem and who liked it?! "How could it be justifiable for an intellectual poet to verbalize or listen to such verses?"[468]

A very useful discussion on the Hadith, "Do not say 'If Allah and His Prophet will' but say, 'If Allah wills' only.

Hadith 171:

And see what he wrote more under the heading *Shirk Fi al-`Ādati:*

"Allah the Exalted has taught His slaves the norms of respect to the effect that they should remember Allah while performing their everyday worldly chores and pay Him their tributes for the enhancement of their Faith and to secure Allah's blessing in day-to-day assignments. These norms include: Making vows to Allah and calling upon Him Alone whenever a catastrophe befalls his slave, giving one's children such names as Abdullah, Abdur-Rahman, Ilahi Bakhsh, Allah Diya, Amatullah, Allah Di etc… These and the other similar things have been singled out by Allah as His own and personal prerogative for the sake of His veneration and magnificence. Anybody showing such kind of respect to an entity other than Allah, commits *Shirk;* for example: making a vow to it with the intention of facilitating a difficult assignment; giving one's children names like AbdunNabi, Imām Bakhsh, Peer Bakhsh etc…or by observing that if Allah and His Prophet will it, one would be coming. All the above practices generate Shirk which is called 'Shirk in day-to-day chores', which implies paying one's respect to an entity other than Allah exactly in the same manner as the one prescribed for Allah."[469]

Then to prove this he mentioned the Hadith from *Mishkāt* Sharif *Kitab al-Asāmi* of Sharhus Sunnah narrated by Huzaifah RadiAllahu Anhu that the Prophet ﷺ said, "Do not say 'If Allah and His Prophet wills'

[468] Ibid., p.18
[469] Taqwiyat al-Imān, Introduction, (Matba' 'Alimi Andrun Lohari Darwaza, Lahore), pp .8-9.

but say, 'If Allah wills'."

Then he wrote underneath:

"It means that none of the creatures has a say in the matters concerning Divinity, no matter how great and close that creature could be. For instance, one should never say that if Allah and His Messenger wish, it should happen so, since all the things in the world happen by the Will of Allah only and not by the will of the Prophet."[470]

I say by the grace of Allah:

Firstly:

This is his usual way of 'who flies above the skies when claiming something and fall well below the ground when asked to give evidence'. The Hadith only prohibits saying that. Where is the ruling of *Shirk*?

Secondly:

This his usual of cunning way. It is in Mishkāt Sharif in the mentioned chapter that Huzaifah RadiAllahu Anhu narrates that the Prophet ﷺ has said, Do not say "If Allah and so and so will" but say "If Allah wills then if so and so wills."[471]

This Hadith is mentioned in Mishkāt with reference to Musnad Imām Ahmad and Sunan Abi Dā`ud. It then says; "there is another *Munqati'* (broken) narration"[472], i.e. a narration whose chain is not linked to the Messenger of Allah ﷺ. Then the first Hadith is mentioned with reference to Sharhus Sunnah. This clever man knew that if he was to mention the original Hadith then it would make him go into the hellfire due to his own vision of *Shirk* and thus he just mentioned this 'broken' Hadith. Did he think that the 'people of knowledge' do not

[470] Ibid, p. 40.

[471] Mishkāt al-Masābīh, the book on al-adab, the chapter on al-asami, (Qadimi Kutub Khana, Karachi), p. 408.

[472] Ibid, pp. 408-409.

know the Hadith of Mishkāt. No No! He knew very well that the students read this book of Hadith. However, he wanted to trap the general innocent people who have little or no knowledge.

Thirdly:

The level of his knowledge is only till Mishkāt, we will first mention his mentioned-Hadith, and then through the help of Allah we will prove the same Ahādīth break his foundations of *Shirk*.

Firstly, this Hadith narrated by Hadrat Huzaifa RadiAllahu Anhu, has been mentioned by Ahmad and Abu Dā`ud in short and by Ibn Majāh through a Hasan (sound) chain in length:

"*(Hisham narrated to us, who narrates from Sufyān bin 'Uyayna who narrates from Abdul Mālik bin 'Umair who narrates from Rib'iy bin Hirāsh who narrated from Huzaifa bin Yaman)*. A Muslim saw a dream in which he met a man from the 'people of the book'. The person said to the Muslim, "How good are you as a nation, only if you prevent yourselves from committing *Shirk*. You say 'If Allah and Muhammad ﷺ will." The companion came to the Prophet ﷺ and narrated the whole dream. The Prophet ﷺ said, "Indeed I was thinking the same. From now on say, 'What Allah wills and then what the Prophet ﷺ wills'."[473] *(This Hadith has also been narrated by ibn Abi Shaiba, Tibrāni, Baihaqi and others).*[474]

Hadith 172:

Ibn Majāh narrates from Abdullah ibn Abbās RadiAllahu Anhu that the Prophet ﷺ has said, "If anyone should make an oath then do not

[473] Musnad Ahmad bin Hanbal, narrated from Huzaifa bin al-Yamān RadiAllahu Anhu, (Al-Maktab al-Islami, Beirut), vol. 5, p. 393.
Sunan Abi Daud, the book on al-Adab, (Aftāb 'alam press, Lahore), vol. 2, p. 324.
Sunan ibn Mājah, the chapter son al-Kaffarat, the chapter on al-Nahyu An Yuqāla Ma Sha'a Allahu, (H. M. Sa'eed company, Karachi), p. 154.

[474] Ittihāf al-Sa'adah, with reference to ibn Abi Shayba, Al-Āfat al-Tasi'ata Ashara, (dar al-Fikr, Beirut), vol. 7, p. 574.
Ibid, with reference to Al-Mu'jam al-Kabīr, vol. 7, p. 574.
Al-Asmā wa al-Sifāt, the chapter on the verse "Wa Ma Tashāūna", (Al-Maktabat al-Athriyya, Sanglahal), vol. 1, pp. 237-238.

say, 'What Allah and I will', but should say, 'What Allah wills and then what I will'." [475]

Hadith 173:

Also ibn Mājah, Ahmad, Bagawi, ibn Qani' and others narrate from Tufail bin Sakhbara, the maternal half-brother of Hadrat 'Āi'sha RadiAllahu Anha. *(It seems as though ibn Mājah[476] gave reference to the Hadith of Huzaifah and narrated the Hadith but not with the same words).* It is in Musnad Imām Ahmad through a authentic chain that, *Bahr narrated from Hammad bin Salama who narrates from Abdul Mālik bin 'Umair who has narrated from Rabi`iy bin Hirāsh who narrated from Tufail bin Sakhbara the maternal half-brother of 'Āisha RadiAllahu Anha.*

The Hadith is that he saw a Jew in his dream. He criticized him, as regards believing Uzair Alaihis Salām as the Son of God. The Jew replied saying, "You are a very good nation indeed, only that if you would prevent yourselves from saying, 'What Allah wills and His Prophet ﷺ wills." Then he met some Christians. He also criticized as regards them believing 'Isa Alaihis Salām as the Son of God. They also replied the same.

He came to the Prophet ﷺ and narrated to him the whole dream. The Prophet ﷺ stood up to deliver a sermon. After praising and glorifying Allah he said, "You utter a statement but your concern prevented me to prohibit you from using that statement. (From now on) say 'What Allah wills and what the Prophet wills'." [477]

Hadith 174:

Sunan Nasa'i narrates through an authentic chain from Mas'ar who narrates from Ma'bad bin Khālid who narrates from Abdullah bin Yāser that Qatīla bint Safiy Juhniya narrates:

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[475] Sunan ibn Mājah, the chapters on al-Kaffārat, the chapter on al-Nahyu An Yuqāla Ma Shā'a Allahu, (H. M. Sa'eed company, Karachi), p. 154.

[476] Ibid, p. 154.

[477] Musnad Ahmad bin Hanbal, narrated from Tufail bin Sabkhara RadiAllahu Anhu, (Al-Maktab al-Islami, Beirut), vol. 5, p. 72.

A Jew came to the Prophet ﷺ and said, "You all believe in someone equal to Allah. You all commit *Shirk* by saying, 'What Allah will and what you will'. And you also swear by the Ka'ba." Hearing this, the Prophet ﷺ ordered the companions to swear using the words, "By the Lord of the Ka'ba" and to say, "What Allah wills and then what you (the prophet) will."[478]

This Hadith is also in Baihaqi.[479] *Also it is in Tabqāt of Ibn Sā'ad, Mu'jam Kabīr of Tabrāni through the above-mentioned chain and also ibn Mandah narrates through the narration of al-Mas`udi who narrates from Ma'bad al-Judali who narrates fromIibn Yasār al-Juhni who narrates from Qatila al-Juhniyyah RadiAllahu Anha. Also Imām Ahmad narrates the Hadith through the chain of al-Mas`udi through Sahīh chain, (Yahya bin Sa'īd reports from Yahya al-Mas`udi who reports from Ma'bad bin Khalid who narrates from Abdullah bin Yasar who narrates from Qatila bint Sayfi al-Juhniyyah).* A rabbi came to the Prophet ﷺ and said, "O Muhammad ﷺ ! You are indeed a very good nation if only you do not commit *Shirk*." The Prophet said, "SubhanAllah! And what is that?!" The Jew replied, "You swear by the Ka'ba." The Prophet ﷺ remained silent and did not prohibit this to his companion then he said, "The Jew has said this. Thus, from now on if anyone wished to take an oath he should do so by saying, 'I swear by the Lord of the Ka'ba'. Then the Jew said, "O Muhammad ﷺ! How good are you as a nation except that you make someone equivalent to Allah." SubhanAllah! And what is that?" the Prophet ﷺ asked. "You say, 'What Allah wills and what you will" he replied.

The Prophet ﷺ did not say anything for the time being and then ordered his companions, "The Jew said this. From now on, if anyone

[478] Sunan al-Nasa'i, the book on al-Imān wa al-Nudhur al-Hilf Bi al-Ka'ba, (Noor Muhammad Karkhana Tijarat-e-Kutub, Karachi), vol. 2, p. 143.

[479] Al-Sunan al-Kubrā, the book on al-Jumu'ah, the chapter on Mā Yukrahu Min al-Kalām Fi al-Khutba, (Dar Sādir, Beirut), vol. 3, p. 212.
Al-Tabaqāt al-Kubrā Li ibn Sa'ad, the chapter on Tasmiya Gharā'ib Nisā' al-'arab, (Dar Sādir, Beirut), vol. 8, p. 309.
Al-Mu'jam al-Kabīr, narrated from Qatila bint Sayfi al-Juhniyya, Hadith# 5, (Al-Maktabat al-faisaliyya, Beirut), vol. 25, pp. 14-15.

wants to say it he should do so with the words, 'What Allah wills and then what you will'."[480]

Alhamdolillah! These are the Ahādīth from the great authentic (Sahīh) books. The Imām of the Wahābis narrated only the *Munqati'* Hadith of Sharhus al-Sunnah and left the rest of the Ahādīth as he did not find any elements of *Shirk*.

Points that shatter the foundations of the Wahābis' Shirk and throwing their Imām in the depths of hellfire!

I say: Now see how by the grace of Allah the same Ahādīth shatter the foundations of his *Shirk* and throws him into the depths of hellfire:

Firstly:

The above Ahādīth prove the point that the statements such as, 'If Allah and His Prophet will...such thing will happen', or, 'If Allah and you want such thing will happen', were used freely. The Prophet ﷺ knew about it and did not prevent them. Even the words of the Jewish scholar exemplified that the Prophet ﷺ himself was using the same statements. Their Imām calls it *Shirk*, and thus through his teachings, the companions were committing *Shirk* and the Prophet ﷺ did not stop them.

Secondly:

Look at the words of the Hadith of Tufail RadiAllahu Ta'ala Anhu. The Prophet ﷺ said, "You utter a statement but your concern prevented me to prohibit you from using that statement" and because this statement is *Shirk* according to their Imām, therefore it means that-*May Allah Forbid!*-the Prophet allowed it and he ﷺ gave preference to the concern of his companions over the prohibition. This is the beliefs of their Imām regarding the Beloved Prophet of Allah ﷺ.

480 Musnad Ahmad bin Hanbal, narrated from Qatila bint Sayfi RadiAllahu Anha, (Al-Maktab al-Islami, Beirut), vol. 6, pp. 371-372.

Thirdly:

A Jew came, criticized and then the ruling of prohibition was given. Thus according to the Imām of the Wahābis, the Jew actually taught the true *Tawhid* to the Prophet ﷺ and his companions. We seek refuge in Allah!

Fourthly:

Look at the Hadith of Qatila RadiAllahu Anhu. After the Jew criticized, the Prophet remained silent for some time and then said, "The Jew said this thus do not say that anymore but say...." Thus according to the Imām al-Wahābiya the Prophet ﷺ did not prevent himself from *Shirk* nor did he understand the real meaning of *Shirk*. When a Jew came to criticise, he remained silent for some time, allowing *Shirk* being committed and then when he wanted to prevent it he did not describe it as vice but just said that because the Jew has criticized it, therefore say this instead. "*Indeed we are from Allah and to Him shall we return*" (Qur'ān).

Fifthly:

And after all this trouble when he wanted to prevent the companions he ordered them to say, "What Allah wills and then what the Prophet wills." The Imām al-Wahābiyya calls this *Shirk* too:

"This is only for Allah , no one in the creation has this share. Nothing happens by the will of the Prophet."[481]

Muslims! Where is the justice? If a certain attribute is specific only for Allah then what would happen if we join someone's name with Allah using the word "AND"? And what if we used the word "THEN"? How can one prevent *Shirk*? E.g. to create the heavens and the skies and to provide sustenance to all the people from the beginning till the end is the characteristic of Allah alone. Now, if someone says that Allah AND His Prophet are the creators of the heavens and Earth, Allah AND His Prophet provide sustenance through their innate

[481] Taqwiyat al-Imān, Chapter V, (Matba' 'Alimi Andrun Lohari Darwaza, Lahore), p. 40.

powers then indeed it is *Shirk*. However, if we say that Allah THEN His Prophet are the creators of the heavens and the Earth and that Allah THEN His Prophet through their own (innate) powers are the provider of sustenance then this will not be *Shirk*?!

Now dear Muslims! To test them, say to them that Allah and THEN His Prophet are *'Alim al-Ghayb* (knower of the unseen) and that Allah and THEN His Prophet remove the calamities from us, then see whether or not they give the verdict of *Shirk*! It is for this reason that the Imām al-Wahābiyya refrained from mentioning the Hadith of Abu Dā`ud in which the words AND THEN are used as the alternative to just AND. Thus it proves that according to him the statement the Prophet ﷺ changed after the Jew criticised remained *Shirk* as it is!

Muslims! You see the disrespect this devious has for the Prophet of Allahﷺ, "And soon will those who do wrong come to know what (a miserable) place they will return to." (*Al-Shu'ra 26:227*). This was only as the results of the Ahādīth, now we will explain to you the plain truth, InshāAllah.

I say by the grace of Allah: Alhamdulillah neither did the companions commit *Shirk* nor -Allah Forbid- did the Prophet ﷺ allow *Shirk*. The reality was that '*Unaffected Independent Instinctive Will*' (*Mashiyyat Haqiqiyyatun Dhātīyatun Mustaqillatun*) is only for Allah alone, and the 'Given Will subsequent to the Will of Allah' (*Mashiyyatun 'Atā'iyatun Tābi'atun li Mashiyyatillāhi Ta'ālā*) is given by Allah to his beloved servants. The Will of the Prophet ﷺ in the creations of Allah has been explained in detail under the Hadith number 126. Muhammad ﷺ the Prophet of Allah is the Prophet of Allah, just look at the eminence of his beloved companion and servant, Sayyiduna Moula Ali RadiAllahu Anhu as is the belief of the whole Ummah, written by Shah Abdul Aziz RadiAllahu which is:

"The whole Muslim Ummah regards Moula 'Ali and his beloved family as their spiritual guide and the transactions of this world are in their hands."[482]

[482] Tohfa-e-Ithnā Ashariya, chapter VII on Imamat, (Suhail Academy, Lahore), p. 214.

Look at their Imām's beliefs in his book *Sirat al-Mustaqīm* before he began spreading misguidance: "All the stages of Sainthood, actually all the services in the Sainthood, like Qutbiyyah, Ghauthiyya, Abdaliyya etc, are all attained through Hadrat 'Ali KarramAllahu Wajhahu al-Karīm till the Day of Judgement. Even the kingship of the kings and the leadership of the leader are in his hands."[483]

And by his *Taqwiyah*, [like Allah says, "Say, most vile is that which this faith of yours commands you, if at all you are believers"(*Al-Baqarah 2:93*)], he has created his own outrageous faith which is very different to the faith of all the Muslim. He indeed taught infidelity, "And whom Allah gives no light, for him there is no light anywhere" (*Al-Noor, 24:40).*

The companions used to mention the name of the Prophet ﷺ with the name of Allah Almighty because of the reason that the Prophet's will and power was given by Allah, thus they used to say, "If Allah and His Prophet will such a such thing will happen." But because of respect and that the fools don't get fooled by this, the Prophet ﷺ had the view of changing it. On the other hand, he saw that the companions are the people of *Tawhīd* (true monotheisn), they are using his name as a means of gaining blessings and as a *Wasila* which itself was not prohibited, and thus did not order them to change their statements. In reality, there was no harm with the statements as "Waw" (AND) is only for grouping things and not to show the equality between them, thus he did not forbid them.[484]

Wisdom: When the Jew came to the Prophet ﷺ and because his imagination was that of the Imām al-Wahābiyya, he criticised about this to the Prophet ﷺ. Thus the thought of the Prophet ﷺ became

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[483] Sirāt al-Mustaqīm, Chapter II, section I, (Al-Maktabat al-Salafiyya, Lahore), p. 58.

[484] I say, many scholars have not paid attention to this point. They say that when it is said, "If Allah THEN the Prophet will…" then there is not harm. However, if it is said, "If Allah AND His Prophet will…" then they class this as open *Shirk*. This definition is only valid when the letter "Waw" (AND) is used to denote equality, which is incorrect. This because it is in the Qur'ān, "Surely Allah AND His Angles send blessings on the Holy Prophet" (*Al-Ahzab, 22:56*), also, "Allah AND His Prophet had enriched them", (*al-Touba 9:74*) and many other places in the Qur'ān. Despite all this, the scholars have not got the view like the view of this ignorant Wahābi, who classes the establishment of the will of the Prophet as open *Shirk*. As you have already heard from this tyrant, "This is only for Allah; no one in the creation has this share. Nothing happens by the will of the Prophet." However if the viewpoint of these scholars was like that of the Wahābis, then the ruling would have been the same, whether using And or THEN. This is not the case, as the scholars have allowed to statement, "If Allah and THEN His Prophet will…"

true that people like these fools will take the wrong meaning thus changed it in such a way that the reason of the companions would still remain intact, i.e. to utter the name of the Prophet for means of blessings and to use it as Wasila. It is worth remembering that this change was only for this respect, otherwise the meaning was correct. Thus even after the Jew came and said what he wanted to say, the Prophet did not change anything until Tufail bin Sanjara RadiAllahu Anhu saw a dream, and because a true dream is inspired by the Angels, the thought became even stronger. It became apparent that it was Allah's will to change the statement because of the enemies criticising it, like Allah changed the word '*Ra'inā*' to the words '*Unthurnā*' due to the enemies using it as a swear word. Therefore, a pious person was not seen in the dream but a Jew or a Christian- having the same thought as the Imām al-Wahābiya, came to criticize to prove that only those criticised who had a filthy heart and mind. Thus to stop them false accusations the wording was changed. The Prophet ﷺ stood to give a sermon and asked the companions to change the words of the statement, "If Allah and His Prophet will this will happen", to, "If Allah and then the Prophet wills this will happen" so that their evil thoughts vanishes. All praises be to Allah and Blessings and Salutations upon His beloved Prophet Muhammad ﷺ.

The people of justice can clearly see this discussion which was inspired to me. Alhamdulillah this discussion and the understanding of Ahādīth is the share of the Ahlus Sunnah wal Jama'ah. This discussion was related to the Sahīh authentic Ahādīth. As for the Munqati' Hadith mentioned and the narration of the book *al-'Itibār li al-Hāwi*, that a Jew criticized The Mother of the Believers 'Aisha RadiAllahu Anha that say "What Allah Himself wills" instead.

I say: If this Hadith is Sahīh and authentic, then nor is this Hadith any harm to us nor is it any beneficial to him. The changing of the word "*AND*" can be of two types. Whether to change the word with another word like it was illustrated in the above authentic Ahādīth or to completely delete it as it is in this Hadith. Both ways do not negate each other, it does not completely illustrate the Dhātī (Innate) and nor

does it negate the 'Atā'ī (Given), Allah says, "You slew them not, but it was Allah Who slew them" *(Anfal, 8:17)*.

And when by the grace of Allah Almighty we have proven through the Ahādīth the validity of saying 'What Allah wills and then what the Prophet ﷺ wills' (Mashāllahu Thumma Mashā'a Muhammadun ﷺ), as we did to the sentence, 'What Allah wills and then what so and so wills'. Thus we are in no need of those statements made by our scholars as regards to this Munqati' Hadith. 'Allāma Shaikh Muhaqqiq Abdul Haqq Muhaddith Dehlvi Quddisa Sirruhu writes:

"The sole purpose here was to show the complete submission and humbleness. It is for this reason that even though he allowed the mentioning of the 'other' with the name of Allah but did not allow it for himself and said that the 'Will' is totally for Allah so that the thought of equality disappears completely."[485]

I say: This is enough to prove that the Imām al-Wahābiya is wrong. The Prophet ﷺ out of humbleness did not like his name to be mentioned but allowed it for others. If it was *Shirk*, then it means that the Prophet ﷺ prohibited himself to be portrayed as someone equal to Allah but allowed it for others. May Allah forbid!

'Allāma Tībi has written a very good point, "The Prophet ﷺ is the head of the Monotheists (those believe in the oneness of Allah) and the will of the Prophet is hidden in the will of Allah Almighty."[486]

I say: The indication is that whichever word is used in between, it use is to illustrate the inequality, and the word 'Then' illustrates this better than other words. However, he did not say this for himself to prove the fact that his will is not separate from the will of Allah but actually his will **is** the will of Allah and the will of Allah is his will. And by using the word in between will make it separate, denoting that fact that his will is different to the will of Allah. Thus in this

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[485] Ashi'at al-lam'āt, the book on al-Adab, the chapter on al-Asami, Chpater II, (Maktaba Nooriya Razawiyya, Sikhar), vol. 4, p. 53.

[486] Al-Kāshif 'An Haqā'iq al-Sunan, Sharh Tībi 'Ala al-Mishkāt, the book on al-Adab, Hadith# 4779, (Idarat al-Qur'ān, Karachi), vol. 9, p. 79.

instance he did not use any word but only indicated the ultimate will of Allah which proves that the will of the Prophet is mentioned by Allah's will.

[I say: One should understand it like this, and by which the criticism of Mullā 'Ali Qāri has also been eliminated that the Will of those other than the Prophet ﷺ is also hidden in the Will of Allah.

I say: This hidden is of two types: 1) Idtirāri, (by force) which is proven for the whole creation, 2) Ikhtiyari (by choice), which is specific to the beloved servants of Allah, who are distinctive from the attributes of Allah. Their leader is the Messenger of Allah ﷺ. Mullā 'Ali Qāri has also criticised the statement of 'Allāma Tībi that the usage of "Waw" (and) is also not proven.

I say: 'Allāma Tībi did not try to prove the permissibility of the usage of "Waw", (that if his statements did not benefit us on this regard then it would mean that there was a shortcoming in his statements) but actually, it was to distinguish the will of the Prophet of Allah ﷺ from the rest. This is because the Prophet ﷺ mentioned the Will of so-and-so with the word, "*Thumma*", (then) but did not mention his own will. This difference has been proven from his statements in one way, like you have already read in our discussion. I don't know the reason of the criticism. Mentioning another difference, Mullā 'Ali Qāri says, "the first statement of the Prophet that '…but say, What Allah Wills and *then* what so-and-so wills…' is only for permissibility (*Rukhsa*). If he ﷺ would have said, "Say, 'What Allah wills and then what his Prophet Wills', then this would have been for Wujub (Necessity) or Istihbāb (Desirable), but this is not the case.[487]

I say: Then is not mentioning of *Lākin*, but, ("but say…") in the other statement. It seems as though Mullā Ali Qāri is proving the point that in this instance, it would be an order, and the minimum level of an order is *Istihbāb*, unlike the first statement, there is the word "but" after the negation, thus proving only a permissibility. This is what I

[487] Mirqat al-Mafatih, the book on al-Adab the chapter on al-Asami, chapter II, under the Hadith# 4779, (Al-Maktabat al-Habibiyya, Koita), vol. 8, p. 533.

see though his discussion. Dear Readers! You know very well that from this discussion if there was a mentioning of the difference of the statements, then it would have been permissible to use "then", and if the word "but" would have been removed then he would have said, "Say, 'What Allah Alone Wills." Then Mullā 'Ali clarifies that that the statement about so-and-so is a *Juz'i* Will and not a *Kulli* Will, as we have mentioned it before.

I say: This is outside the discussion. The will of the Prophet ﷺ does not surround all the Wills of Allah. Remember this. 'Allāma Tībi has also mentioned a fourth thing, that the Prophet ﷺ has said, "Say 'What Allah Alone Wills'", this is because if the companions would have said, "What Allah wills and what Muhammad ﷺ Wills", then there was a possibility of showing his status through boastfully, thus to remove this possibility he said, "Say If Allah alone Wills."

I say, "If the name of the Prophet ﷺ was to be mentioned with the word "*Thumma*", then, then the same criticism would have remained. Because in that example, the name of Allah should have been on its own. His intention was not to prove that this possibility has been created due to the letter "*Waw*" (and). If this was his intention then whatever he has discussed cannot be the reason of the difference. In otherwords, it will be allowed to mention the will of the other after the word, "*Thumma*", but the will of the Prophet ﷺ will not be allowed. The reason is because, from the discussion, if there is any fault then it is due to "*Waw*" and not "*Thumma*", but the discussion is on "*Thumma*". Thus to agree this meaning will take us out of the main reason. This was what I have understood from his discussion.

I say: This is the weakest reason (that the Prophet ﷺ mentioned it to abstain from pride). How can we allow this thought to prevail that Prophet would think that companions are mentioning his name boastfully? This thought has no connection with the Prophet and nor with the companions. The finest reason is that which we have mentioned with reference to 'Allāma Tībi and Sheikh Muhaqqiq, even though there was no need of these reasons, as you have seen. Mullā Ali Qāri has also indicated this by saying, "The main question has been eliminated, because the Prophet ﷺ is in the generality of

'Fulanun' (So-and-so). Thus to say, 'What Allah wills and then what the Prophet wills…' is correct, whereas 'What Allah wills and what the Prophet wills…' is not correct."[488]

I say: If Mullā Ali Qāri had remembered the Hadith of ibn Mājah, then he would have had no need of mentioning the generality. And if this Hadith was to be presented to the questioner, then he would not have questioned in the first place. Similarly, if they remembered this Hadith then they would have had no need to go here and there. Glory to Him to Whom nothing is hidden.]

This chapter was one of the main portions of the book and by the grace of Allah it has now reached its end but much is left to talk about the beliefs of the Wahābis that will be discussed at the end of the book. Till now we have mentioned 114 Ahādīth relating to the personality of the Prophet ﷺ and some will be mentioned later. We mentioned the fifty Ahādīth but have not included them in the total. Moreover, we see the laziness and the boredom of the students of these days thus not extending it anymore; I begin to mention the remaining chapters, Alhamdulillah.

[488] Mirqat al-Mafatīh, the book on al-Adab, the chapter on al-Asami, chapter II, under the Hadith# 4779, (Al-Maktabat al-Habibiyyah, Koita), vol. 8, p. 533.

Type 2
Ahādīth related to the Prophets and Awliya Alaihim al-Salatu wa al-Thana

Prophet Musa 'Alaihis Salaam gave Paradise to an old woman

Hadith 175:

On the authority of Tabrāni Mu'jam Awsat and Kharati in *Makarim al-Akhlaq*, Amīrul Mu'minīn Ali ﷺ has narrated that whenever a person asked something from the Messenger of Allah ﷺ, the Prophet would answer by saying 'Yes' if he wanted to give, and if he did not want to give he would remain silent and would never say 'No'. Once a Bedouin came to the presence of the Prophet ﷺ and asked something from him. The Prophet remained silent, the Bedouin asked again the second time and he remained silent. At the third time the Prophet ﷺ said in a rebuking manner, "Ask for whatever you want, O Bedouin." Moula Ali ﷺ says that we felt envious of him (as the Prophet said to ask for whatever the Bedouin wants), we thought he will ask *Jannah* from the Prophet!

The Bedouin thus requested for a camel and some goods. The Prophet ﷺ accepted. We were surprised at his requests. The Prophet of Allah ﷺ then said "How different is this Bedouin from the old lady of the Israelites." Then he began narrating the incident that when Musā Alaihis Salām was ordered to walk across the sea, the animals turned their faces around when they reached the shore. Prophet Musā Alaihis Salām asked Allah Almighty about the reason. Allah revealed to him that there is a grave of Prophet Yusuf nearby and that he should take his blessed body with him. Prophet Musā did not know the exact place of the grave so Allah ordered him to ask the old lady to show him the place. He went to the old lady and asked her whether she knew the place where Prophet Yusuf was buried. She answered in the affirmative. She was asked to show it but she refused saying, "No, by God, unless you give me that which I ask for!" Prophet Musā Alaihis Salām agreed. She then said, "I want to be

with you in paradise!" Prophet Musā Alaihis salām said, "Just ask for paradise" meaning, don't ask for such a great thing (how can you be with me in paradise?). She said, "No, by Allah, I will not tell you the place." Thus Prophet Musā Alaihis Salām kept refusing her till Allah revealed to him to accept her request, as he will not lose anything. Thus he accepted her as his companion in Jannah. She then showed him the place and Prophet Musā took the blessed body and passed the sea.[489]

I say: Every word of this Hadith is a threat to the lives of the Wahābis.

The Hadith is explicit in denoting that the Prophet of Allah is given the treasures of both the worlds; Whatever he wishes, he can grant to whom he wishes

Firstly:

In the narration of Rabi'a ﷺ (where he asked the Prophet ﷺ his companionship in paradise) though the scholars have denoted the generality of the Hadith of Rabi'a, the words of the Prophet ﷺ were not as explicit as these words that "Ask for whatever you desire O bedoin."

This was the belief of the Companions

Secondly:

Hearing the words of the Prophet ﷺ, Hadrat Ali and other companions wished that if only the question was asked to them. The Prophet asked him a general question and the companions thought that the beggar will ask for a place in paradise. We got to know, by the grace of Allah, that it was the belief of the companions that Allah bestowed the treasures of the two worlds to the Prophet ﷺ, up to the

[489] Kanz al-'Ummāl, with reference to Tabrani and Kharāti, Hadith# 4895, (Muassas al-Risāla, Beirut), vol. 2, pp. 616-617.

Al-Mu'jam al-Awsat, narrated from 'Ali RadiAllahu Anhu, Hadith# 7763, (Maktaba al-Ma'arif, Riyadh), vol. 8, pp. 376-377.

extent, one of the greatest bounties is in the hands of the Prophet. To whomsoever he wills, he can promise a place in the paradise.

Thirdly:

Even the Prophet ﷺ was surprised as to what the beggar was asking for. The Prophet ﷺ gave him a general choice and he only asked for the wealth of this mundane world. He then gave the example that even if he had asked similar to what the old lady asked for, we would have certainly given it to him.

Wahābis' criticism on Musa 'Alaihis Salam

Fourthly:

May Allah bless that old lady! She only asked a place in paradise with Prophet Musā thinking that he has been bestowed the power to do so by Allah. If it was *Shirk* then why didn't Musā Alaihis Salām get angry and deny her claims. If he wanted he could have said, "How can you ask from me such a great thing? This is in the power of Allah; I have been given no authority over this. Haven't you heard what the Imām of the Wahābis has written in his new Qur'ān, namely, Taqwiyatul Imān? "No such authority has been conferred on them (Prophets) that they should personally conduct and dispose of the worldly matters"[490]

It has been revealed to their Imām through a 'hidden revelation', "Whose name is Muhammad has no authority over anything."[491] He has written about that great Prophet ﷺ, "The value of my power is such that I do not even posses the power of benefiting or harming my own self, then let alone others."[492]

He has also said, "Therefore, Allah has enjoined upon His beloved Prophet (Peace be upon Him) to warn his relatives regarding this

[490] Taqwiyat al-Imān, chapter II, (Matba' 'Alimi Andrun Lohari Darwaza, Lahore), p. 17

[491] Ibid, p. 28

[492] Ibid, p. 17

matter accordingly. He (the Prophet - Peace be upon Him) made it conspicuously clear to all, even to his beloved daughter that a relation only may help in matters which lie under one's control and possession. As regards my belongings, those are at my disposal, I can dispense with them without being miserly but as regards the matters concerning Allah, they are far beyond my power and authority, I can neither vouch for anyone nor could I mediate for him. Everyone must gird up his loins to face the Day of Judgment and must think of rescuing himself from the Hell-fire."[493]

O old lady! Can't you see what is in Taqwiyatul Imān? According to this book, the Prophet ﷺ, the greatest of all the Prophets, has no authority and choice over the destination of his own daughter and is not given any power to save her from the hellfire! So, where is he and where am I? Where is saving someone from the hell fire and where is the promise of Paradise? There was some hope for you, but now you are asking me to perform *Shirk*?! You have made paradise forbidden upon yourself!" It is a shame that Prophet Musā did not say this against that old lady!

Fifthly:

Let alone forbidding her, he only requested her to ask only a place in paradise and nothing more. What can we say about Prophet Musā? The Imām al-Wahābiyyah, who had the beliefs like the Jew, as it was proven at the end of the first part, called himself *Muhammadi*, the Prophet Muhammad ﷺ himself has thrown his 'New Qur'ān', Taqwiyatul Imān into the hellfire. How? Hadrat Rabi'a asked from him the highest place in paradise, and the Prophet promised him and did not deny it saying it is *Shirk*. Now, if their Imām does not dishonour the Prophet then what else is he going to do? The poor man is rejected by Prophet Musā and Prophet Muhammad ﷺ. *And respect is for Allah, and for His Prophet and for the believers but the hypocrtites do not know (63:8).*

Sixthly:

[493] Ibid, p. 25.

The ultimate judgement is of Allah Almighty. Let alone Prophet Musā and Prophet Muhammad Alaihimus Salātu Was Salām, the Almighty himself revealed to Prophet Musā, "Fulfil her wish! Give her what she is asking for. What are you going to lose?" He did not reveal to Prophet Musā, "O Musā! Why are you not stopping her committing *Shirk*? Let alone you, I have not given any powers to my beloved! He cannot save his own daughter from the Hell, how can you grant the old lady a promised place in the paradise?!" Instead, a completely different command has been revealed, asking him to give what she is asking! *SubhanAllah!* But this poor man, their Imām, has already written, "Never depend on anyone's support. Call upon Him Alone to lend you support. Never forget the real Master."[494] Then to whom can he go now?! What can we do now to protect him? How will the Prophet protect him when he believes that the Prophet has no powers to save his own daughter? *May Allah forbid!*

Just for some humour (as it is the Sunnah of the Prophet ﷺ as narrated by Khurafa and Umm Zar'a), I want to narrate to you a story which I heard from a scholar. There were some poor Muslims living in an area dominated by the Rafzis. Before their Adhan, the Rafzi would utter some cursed words (against the beloved companions). The Muslims got really frustrated with this, so one day four of them went well before the Fajr Salah and hid in the mosque. When the Rafzi began crying the words, one man came out and started to beat him up. "I am Abu Bakr!" he said. The man cried out, "No, no. I wasn't aiming you, I was saying it to Umar!" Then the second person came out and began thumping him. "I am Umar", he said. "No I was saying it to Uthmān!" the old man utterly cried out. The third person came out and did the same. He now panicked and began screaming and seeking help, "Help me, O Ali!" At this point, the fourth person came out to him and punched him on his nose. "You idiot! You curse the great men of Islam and then you seek my help?!" he shouted.

In shame and guilt, the person sat in one corner of the mosque. People came and asked him as to what had happened. The person explained to them that the "three enemies" came in the early hours and beat him

[494] Taqwiyatul Imān, chapter I, (Matba' 'Alimi Andrun Lohari Darwaza, Lahore), p. 12.

up. They asked him as to why he did not seek the help of Hadrat Ali. He removed the cloth from his nose and said, "I did and this is what I got!" *Astaghfirullah al-Athīm wa La hawla Wa La Quwwata Illa Billahi al-Aliyyi al-Adhīm!*

Seventhly:

The last portion explained to us that Prophet Musā guaranteed her "a place in the Paradise." Alhamdulillahi Rabbil 'Ālamīn.

Dear Muslims! You can see clearly how Allah and the Prophets Alaihim al-Salāt Wa al-Salām shattered the foundations of the Wahābis! He did not find any place of refuge even under the "lowest of the lowest."(*al-Tīn: 5*)

Prophet Musa 'Alaihis Salam restored the old woman's youth

Hadith 176:

Once the Prophet ﷺ was distributing the booty of Hawāzin in Hunayn. A man came and asked, "O Prophet of Allah! You promised me something." The Prophet replied, "Yes, you have spoken the truth. Take whatever you want." The person asked for eighty sheep and a slave to graze them. The Prophet ﷺ gave him and said, "And surely the old lady who showed Prophet Musā the grave of Yusuf Alaihis Salām was cleverer than you! When Prophet Musā gave her the freedom of choice to ask from him whatever she wanted, she asked for her youthfulness and paradise. This is exactly what happened. She immediately became a young woman and Prophet Musā promised her his accompany in Paradise." *(Narrated by ibn Hibban and Hakim, in Mustadrak with slight differences, both narrated from Abu Musā al-`Ash'ari رضي الله عنه).*[495]

[495] Al-Mustadrak li al-Hākim, the book on al-Tafsīr, Surat al-Shu'ra, (Dar al-Fikr, Beirut), vol. 2, p. 404. Ittihaf al-Sa'adah al-Muttaqīn, with reference to Ibn Habban and Hākim, the book on Āfāt al-Lisān, (Dar al-Fikr, Beirut), vol. 7, p. 509.

Hadith 177:

Allah the Almighty sent a revelation to Prophet Musā, "O Musā! Become a treasure for the people, a fort for the weak and a place of refuge for the seekers of refuge." *(Ibn Najjar narrates from Anas ﷺ who narrates that the Prophet ﷺ said, "Allah said to Prophet Musā…" till the end of the Hadith).*[496]

In the words of the Wahābis it means, "O Musā! You become the Lord." This is because it is their belief that these attributes are of Allah only and not of anyone besides Him. Everyone is equal and equally helpless whether high or low in status. Thus Allah commanded Musā to become the Lord! *wa La hawla Wa La Quwwata Illa Billahi al-Aliyyi al-Adhīm!*

Prophet Adam 'Alaihis Salam granted forty years of life

Hadith 178 and 179:

Tirmidhi and Hakim narrate from Abu Hurairah, and Imām Ahmad, Abu Dā`ud Tiyalsi, Ibn Sa'ad, Tabrāni and Baihaqi narrate from Abdullah bin 'Abbās RadiAllahu Anhuma that when Allah created Prophet Adam, He assembled all those who were to be born till the Day of Judgement, from Prophet Adam's back. Allah placed a light in their foreheads. Prophet Adam enquired, "Who are all these?" Allah replied, "They are your children till the Day of Judgement." Prophet Adam saw that there was a person with a very bright light in his forehead. "Who is he?" Prophet Adam asked. Allah replied, "He is from your grandchildren, Dā`ud." He then asked, "What is going to be his age?", "Sixty."

Prophet Adam asked Allah to increase his age. Allah said, "I will not increase it unless you increase it from your age." Prophet Adam had one thousand years of age, so he gave forty years of his age to Prophet

[496] Kanz al-'Ummāl, with reference to ibn al-Najjar, narrating from Anas RadiAllahu Anhu, Hadith# 16664, (Muassas al-Risāla, Beirut), vol. 6, p. 487.

Dā`ud Alaihis Salām. "Thus it will be written, stamped and it will not change." (This was written and the Angels were made witnesses).

When there remained forty years for Prophet Adam Alaihis Salām to live, the 'Angel of Death' came to him to take his soul. Prophet Adam asked, "Isn't there another forty years left?" The Angel replied, "Haven't you given forty years to Prophet Daud?" (Then Allah gave Prophet Adam the total of one thousand years and gave Prophet Daud one hundred years of age). *(This is the narration of Abu Hurairah. The narration in the brackets, are the words of 'Abdullah ibn 'Abbās RadiAllahu Anhuma).*[497]

These Ahādīth prove that Prophet Adam increased the life span of Prophet Daud Alaihim al-Salāt wa al-Salām.

Hadith 180:

The Prophet ﷺ has said, "If you lose something and you are in such a place where you don't find anyone to help then one should say, 'O the Servants of Allah! Help Me! O The Servants of Allah! Help Me! O The Servants of Allah! Help Me!' Since there are some servants of Allah present there whom you do not see." *(Tabrāni narrated from 'Utbah bin Garwan ﷺ)*[498]

[497] Sunan al-Tirmidhi, the book on al-Tafsīr, Surah al-A'rāf, Hadith# 3087, (Dar al-Fikr, Beirut), vol. 5, p. 53
Al-Mustadrak li al-Hākim, the book on al-Imān, the story of the creation of Prophet Adam Alaihis salām, (Dar al-Fikr, Beirut), vol. 1, p. 64.
Al-Sunan al-Kubrā li al-Baihaqi, the book on al-Shahādāt, the chapter on al-Ikhtiyar Fi al-Ashhād, (Dar Sādir, Beirut), vol. 10, p. 146
Musnad Ahmad bin Hanbal, narrated from ibn 'Abbās RadiAllahu anhuma, (Al-Maktaba al-Islami, Beirut), vol. 1, pp. 251-252.
Al-Mu'jam al-Kabīr, narrated from ibn 'Abbās RadiAllahu Anhu, Hadith# 12928, (Al-Maktabat al-Faisaliyya, Beirut), vol. 12, p. 214
Musnad Abi Dā`ud al-Tayalisi, Hadith# 2692, (Dar al-Ma'rifa, Beirut), vol. 11, p. 350.
Kanz al-'Ummāl, narrating from ibn 'Abbās RadiAllahu Anhu, Hadith# 15151, (Muassas al-Risāla, Beirut), vol. 6, pp. 134-135.
Al-Dur al-Manthūr, with reference to al-Tayalisi, under the verse 2:282, (Dar Ihya al-Turath al-'Arabi, Beirut), vol. 2, p. 116.
Al-Tabaqāt al-Kubrā Li ibn Sa'ad, Dhikr Min Wald Rasūlillah ﷺ, (Dar Sādir, Beirut), vol, 1, pp. 28-29.

[498] Al-Mu'jam al-Kabīr, narrated from 'Ataba bin Ghazwān, Hadith# 290, (Al-Maktabat al-Faisaliyya, Beirut), vol. 17, pp. 117-118.

Hadith 181:

The Messenger of Allah ﷺ has said, "If you lose your animal then you should say, O Servants of Allah, take hold of it!" *(Ibn al-Sunni narrates from ibn Mas'ud ﷺ)* [499]

Hadith 182:

The Prophet of Allah ﷺ has said, "He should say, 'Help me O Servants of Allah!" *(Ibn Abi Shaiba and Bazzār narrate from ibn Abbās RadiAllahu Anhuma)*[500]

These three Ahādīth which have been narrated by three companions of the Prophet are well used and practiced. I have written more upon this topic in one of my treatises, *Anhār al-Anwār Man Yammu Salāt al-Asrār (1305 A.H.)*,[501] proving every single secret of the prayer *Salāt Al-Ghauthiyya* and about the eleven steps taken towards Baghdād Sharif. Similar Ahādīth and the Hadith, "O Muhammad ﷺ! I turn towards Allah through you" *(Yā Muhammad Inni Atawajjahu Bika Ilā Rabbi),* will be mentioned near the end, InshāAllah Ta'ala.

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[499] 'Amal al-Yaum wa al-Laila, Hadith# 208, (Dairat al-Ma'arif al-'Uthmāniyya, Hyderabad), p. 136.

[500] Al-Musannaf Li ibn Abi Shayba, the book on al-Du'a, Hadith# 29711, (Dar al-Kutub al-'Ilimiyya, Beirut), vol. 6, p. 92.
Al-Bahr al-Zakhkhār, Hadith# 4922, vol. 11, p. 181 and al-Mu'jam al-Kabīr, Hadith# 290, vol. 17, p. 118.
Kashf al-Astār 'An Zawa'id al-Bazzār, the book on al-Adhkār, Hadith# 3128, (Muassas al-Risala, Beirut), vol. 4, p. 34.

[501] This book is printed in the seventh volume of Fatawa-e-Razawiyya (Raza Foundation, Jami'ah Nizamiyya Razawiyya, Lahore), p. 569.

Hadith: "Ali ﷺ is the helper for whom I am the helper."

Hadith 183:

The beloved Prophet of Allah ﷺ says, "Ali ﷺ is the helper of he for whom I am the helper." *(Ahmad, Nasa'i and Hakim narrate from Buraidah ﷺ).*[502]

'Allāma Imām Manāwi states, "He (Hadrat 'Ali) removes distress/sorrow."[503] And there is no shadow of doubt that the Prophet of Allah ﷺ is the *Wali* or the helper of all the Muslims as Allah Almighty says, "This Prophet is the owner of the Muslims even more than their own selves"(*Ahzab, 33:6*). Also the Messenger of Allah ﷺ has said, "I am more close to the Muslims (by helping them) than themselves. *(Ahmad, Bukhāri, Muslim and Ibn Majāh narrate from Abu Hurairah ﷺ).*[504]

The Prophet is the helper ﷺ of all the Muslims

'Allāma Manāwi writes, "…As I (the Prophet ﷺ) am the greatest vicegerent of Allah Almighty and the helper of all the Muslims." [505]

[502] Musnad Ahmad ibn Hanbal, narrated from Buraidah RadiAllahu Anhu, (al-Maktab al-Islami, Beirut), vol. 5, p. 358 and p. 361.
Al-Mustadrak Li al-Hākim, the book on Qism al-Fai Man Kuntu Waliyyahu Fainna Aliyyan Waliyyuhu, (Dar al-Fikr, Beirut), vol. 2, p. 130.
Al-Jāmi' al-Sagīr, narrated from Buraidah RadiAllahu Anhu, Hadith# 9001, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 2, p. 542.

[503] Al-Taysīr Sharh al-Jāmi al-Sagīr, under the Hadith Man Kuntu, (Maktaba al-Imam al-Shafi'i, Riyadh), vol. 2, p. 442.

[504] Sahih al-Bukhāri, the book on al-Kafāla, the chapter on Jawār Abi Bakrin al-Siddiq Fi 'Ahd al-Nabi ﷺ, (Qadimi Kutub Khana, Karachi), vol. 1, p. 308.
Ibid, vol. 2, p. 998
Sahih Muslim, the book on al-Farā'id, the chapter on Adā'i al-Dayn Qabla al-Wasiyya, (Qadimi Kutub Khana, Karachi) vol. 1, p. 35
Sunan al-Nasa'i, the book on al-Janā'iz, the chapter on al-Salāt 'Alā Man 'Alaihi Daynun, (Noor Muhammad KarKhana, Karachi), vol. 1, p. 279.
Sunan ibn Mājah, the chapters on al-Sadaqāt, Al-Tashdīd Fi al-Dayn, (H. M. Sa'eed company, Karachi), p. 176.
Musnad Ahmad ibn Hanbal, narrated from Abu Hurairah RadiAllahu Anhu, (Al-Maktab al-Islami, Beirut), vol. 2, p. 290 and p. 453.

[505] Al-Taysīr Sharh al-Jāmi al-Sagīr, under the Hadith Ana Awla Bi al-Mu'minīna, (Maktaba al-Imam al-Shafi'i, Riyadh), vol. 1, p. 377.

The Prophet ﷺ has said, "There is not a single Muslim whom I am not close to in this world and the Hereafter. If you like read the verse, "This Prophet is the owner of the Muslims even more than their own selves." Thus if a Muslim dies and leaves some heritage then it is for his kin. If he dies and he has unpaid dues or leaves his children without any wealth then he should seek my protection as I am his *Mowlā* (guardian)."

(Bukhāri, Muslim and Tirmidhi narrate from Abu Hurairah ؓ. *Abu Dā`ud and Tirmidhi narrate from Jābir bin Abdullah* ؓ*).*[506]

Imām 'Aini writes in his commentary, *'Umdat al-Qāri*, "*Mowlā* in this Hadith means *Nasir* (Helper)." [507]

Thus no doubt by the Ahādīth mentioned above, Mowla Ali ؓ is also the helper of all the Muslims. He removes their calamities, distress and sorrows.

I say: In the generality of the Hadith, the three Caliphs of the Prophet, (Sayyidnuna Abu Bakr, Umar and Uthmān RadiAllahu Ta`ala Anhum) are also included as it is not necessary that the helper is always better than the one who is given help. As Allah says, "And helping Allah and His Prophet" (*Hashr, 59: 8*) and also, "Then undoubtedly, Allah is his helper, and Jibra'īl and the righteous" (*Tahrīm, 66:4*), Allah the Almighty, Angel Jibra`īl, Abu Bakr and Umar and the Angels are the helpers of the Prophet ﷺ.

[506] Sahih al-Bukhāri, the book on al-Istiqrād, the chapter on al-Salāt 'Ala man taraka Daynan, (Qadimi Kutub Khana, Karachi), vol. 1, p. 323. Also the book on al-Tafsīr, Surah al-ahzāb, vol. 2, p. 705.
Sahih Muslim, the book on al-Farā'id, the chapter on Adā'i al-Dayn Qabla al-Wasiyya, (Qadimi Kutub Khana, Karachi) vol. 1, p. 36.
Sunan Abi Dā`ud, the book on al-Imārah, the chapter Fi Arzāq al-Dhuriyyah, (Aftāb 'Ālam press, Lahore), vol. 2, p. 54.
Musnad Ahmad ibn Hanbal, narrated from Abu Hurairah RadiAllahu Anhu, (Al-Maktab al-Islami, Beirut), vol. 2, pp. 334-335.
Sharh al-Sunnah, the book on al-Farā'id, Hadith # 2241, (Al-Maktab al-Islami, Beirut), vol. 8, p. 324.
Sunan al-Kubrā Li al-Baihaqi, the chapter on al-Asabah, (Dar Sādir, Beirut), vol. 6, p. 238 and vol. 7, p. 58.

[507] 'Umdat al-Qāri Sharh Sahih al-Bukhāri, the book on al-Tafsīr, Surat al-Ahzāb, under the Hadith# 302/4781, (Beirut), vol. 19, p. 164.

Sayyidah Fatima RadiAllahu Anha has freed her servants from the hellfire

Hadith 184:

The Prophet ﷺ has said, "My daughter Fatima is the *Hoor* among the people. She doesn't go through what other women have to go through (menstruation and other impurities). Allah named her *Fatima* as He will protect her and anyone who loves her from the fire of Hell." *(Khatīb narrates from Ibn Abbās ﵄)*[508]

The beloveds of Fatima are freed from the hellfire only by the name of Fatima. She protects and frees others from the hellfire.

Sayyiduna Umar ﷜ stops people from entering the hellfire

Hadith 185:

Amīrul Mu'minīn, Sayyiduna Umar ﷜ saw his wife Umm Kulthum, the daughter of Ali ﷜, crying. He asked the reason of her crying. She replied, "This Jew (she meant Hadrat Ka'ab al-Ahbar ﷜, one of the greatest of the Tabi'īn and accepted Islam during the era of Sayyiduna Umar) is saying that you are one of the doors of hell." Hadrat Umar ﷜ said, "What Allah wills! I have a great hope that Allah will make me Sa`īd (happy)" and called for Hadrat Ka'ab. When he arrived he asked him about the statement. Hadrat Ka'ab replied, "Don't hasten! I swear by He in Whose Hands my life lies, the month of Dhul Hajj will not yet be completed that you will enter the paradise." Hadrat Umar asked, "What is all this? Paradise and Hellfire?" He replied, "I swear by He who has the control of my life, I see you as one of the doors of Hell in the Book of Allah; stopping people from falling into the hellfire. When you will pass away the people will begin falling

508 Tarīkh Baghdād, the biography of Gānim bin Hamīd 6772, (Dar al-Kitāb al-'arabi, Beirut), vol. 12, p. 331. Kanz al-'Ummāl, narrated from ibn 'Abbās RadiAllahu Anhu, Hadith# 34226, (Muassas al-Risala, Beirut), vol. 12, p. 109.

into it till the Day of Judgement." *(Ibn Sa'ad in his Tabaqāt, Abu al-Qasim ibn Bashran narrate from al-Jari the slave of Umar ﵁).*[509]

If stopping one from Hellfire is not *Daf'`ul Bala* (removing calamities) then what is it?

"We are the owners of this earth" [Sayyiduna Umar ﵁]

Hadith 186:

It is in Imām Tahāwi's Mā'ani al-Athār: Ibn Marzuq narrates from Azhar al-Saman who narrates from ibn 'Awn who narrated from Muhammad that Umar ﵁ has stated, "We are the owners of the earth." [510]

The Prophet ﷺ sought help from Sayyiduna Uthman ﵁

Hadith 187:

When the Prophet ﷺ was preparing for the battle of Tabuk, the Muslims were in needy of some financial support. At this moment the Prophet ﷺ sought the help of Uthmān ﵁. Hadrat Uthmān ﵁ gave 10,000 Dinars, thereafter the Prophet ﷺ said, "O Uthmān! May Allah forgive your outer and inner mistakes and forgive all that which you commit till the Day of Judgement. Uthmān can do whatever he wills." *(Ibn 'Adi, Dar al-Qutni and Abu Nu'aym writes in Fadā'il al-Sahaba RadiAllahuTa'ala Anhum, narrating from Huzaifah bin al-Yaman ﵁.)* [511]

Why then are you ignorant? Isn't the seeking of help from Uthmān ﵁ *Shirk*? What is the meaning of the verse *"We seek Your help"*? *(Al-Fatiha 1:4)*

[509] Al-Tabaqāt al-Kubrā Li ibn Abi Sa'ad, the mentioning of Istikhlāf Umar RadiAllahu anhu, (Dar sādir, Beirut), vol. 3, p. 332.
Kanz al-'Ummāl, with reference to ibn Abi Sa'ad and Abu al-Qāsim bin Bashrān, Hadith# 35787, (Muassas al-Risala, Beirut), vol. 12, pp. 570-571.

[510] Sharh Mā'ani al-Athār,, the book on al-Siyar, the chapter on Ihyā al-Ard al-Maytah, (H. M. Sa'īd company, Karachi), vol. 2, p. 176.

[511] Kanz al-'Ummāl, with reference to ibn 'Adi and Darqutni, Hadith# 36189, (Muassas al-Risala, Beirut), vol. 13, p. 38.

Coming into the protection of 'Umar ﷺ and his statement, "You have sought a true refuge."

Hadith 188:

An Egyptian came to the presence of Umar ﷺ and said, "O the Leader of the Muslims! I seek your refuge from oppression." (Our concern is only with these words as it displays seeking refuge from someone other than Allah Almighty. Umar ﷺ gave refuge and indeed a true refuge. However, the ending of the Hadith is that illustrates to us the greatness of Umar and his extreme fairness and justice).

Amr bin al-Ās ﷺ was appointed the governor of Egypt. This man complains, "I had a race with his son (the son of the governor of Egypt), I beat him in the race thus he whipped me and he said, I am the son of the two great parents." On this complaint, Umar ﷺ ordered Amr bin al-Ās and his son to be present. When they came, Umar ﷺ gave the whip in the hands of the Egyptian and said, "Take this whip and take your revenge." He began whipping, taking his revenge. Umar ﷺ kept saying, "Hit the son of the two worst parents." Anas ﷺ says, "I swear by the name of Allah! The complainer began whipping. He whipped so much that we wished that he would now halt." When the Egyptian finished, Amīrul Mu'minīn Umar ﷺ said, "Now place the whip on the back of Amr bin 'Ās. (i.e. now whip him as to why didn't he punish his son)." The man replied, "O Leader of the Muslims! It was only his son who whipped me." Umar ﷺ turned towards Amr bin 'Ās and said, "Since when have you begun making slaves when they were born free from their mothers' womb." Amr ﷺ said, "I did not know anything about this nor did he come to me to complain." *(Ibn 'Abd al-Hakam narrated from Anas bin Mālik ﷺ)* [512]

[512] Ibid, Hadith# 36010, vol. 12, pp. 660-661.

During the drought, Amr bin al-Ās ﷺ wrote to Amīrul Mu'minīn, "Come to our rescue! Come to our rescue! Come to our rescue!"

Hadith 189:

Once in the era of Sayyiduna Umar Farooq ﷺ the people of Madina were inflicted with drought. That year was titled *'Ām al-Ramadah*, 'The Year of Destruction', as it destroyed many properties and killed many. Umar ﷺ sent a letter to the same governor of Egypt, Amr bin Ās ﷺ in which he wrote,

"After salutations, I swear by my life, indeed when you and your people are full then I do not worry that my people and I die from hunger. Come to our rescue! Come to our rescue! Come to our rescue! (*Ya Ghauthā*) " and he repeated this many times.

Amr bin 'Ās ﷺ replied back saying, "This letter is from Amr bin 'Ās to the leader of the Muslims, Umar. I am present at your service! (*Ya Labbaik*…) I have sent such a caravan that its front will reach you and its end will remain here… and may Salutations be upon you and His mercies and blessings."

Thus, this is exactly what Amr bin 'Ās did. He sent so many camels, full of wealth and food, that the first camel reached Madina and yet the last camel was still in Egypt. Umar ﷺ gave each and every household a camel full of food and said, "Eat the food, slaughter the camels; eat its meat, eat its fat, make shoes out of its leather, and make shawl from the material in which the food came." In this way Allah Almighty relieved the Muslims, and Sayyiduna Umar ﷺ thanked Allah. *(On the authority of ibn Khuzaima in his Sahīh, Hakim in Mustadrak, Baihaqi in his Sunan. All narrated from Aslam the servant of Umar ﷺ).*[513]

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[513] Al-Mustadrak li al-Hākim, the book on al-Zakāt, (Dar al-Fikr, Beirut), vol. 12, p. 405.
Al-Sunan al-Kubrā li al-Baihaqi, the book on Qasm al-Fai'i wa al-Ganima, (Dar Sādir, Beirut), vol. 6, p. 355.
Sahih ibn Khuzaima, the chapter on Dhikr al-Dalīl 'Ala Anna al-'Āmil, Hadith# 2367, (Al-Maktab al-Islami, Beirut), vol. 4, p. 68.

Sayyiduna 'Ali ﷺ pardons and fulfils the needs of people

Hadith 190:

The Prophet ﷺ is indeed the master of the worlds, but hear what the successor of the Prophet, Ali ﷺ had to say, "I am shameful in front of Allah that a sin becomes greater than my repentance, (i.e. a sin is committed and I don't get it pardoned), or that someone's ignorance overcomes my patience (that a person comes to me in ignorance and I don't be patient) or that I don't cover someone's defect or that my generosity does not overlap someone's need."*(Ibn 'Asākir narrates from Jubair, who narrated from Sha'bi who narrated from Ali KarramAllahu Wajhahu.)*

Have you seen the generosity, the repentance and the pardoning of this great servant of Allah! *O Allah bless us his generosity, his forgiveness, his pardoning, his mercifulness and his kindness. Amīn!*

Hadith 191:

He has also said, "I don't know which of the two favours is the greatest; that a man comes to me with a need and Allah eases his difficulties through me, which is more beloved to me than gaining gold and silver equal to the whole world or that I go and help a Muslim in difficulty." *(Abu al-Ghana'im al-Narsi in his book, Qada'i al-Hawa'ij, narrating from Moula 'Ali).*[514]

Kanz al-'Ummāl, with reference to ibn Khuzaiman, Hadith# 35889, (Muassas al-Risala, Beirut), vol. 12, pp. 609-610.
Ibid, vol. 12, pp. 614-617.

[514] Tarīkh Dimashq al-Kabīr, the biography of Ali ibn Abi Talib 5029, (Dar Ihya al-Tirath al-'Arabi, Beirut), vol. 45, p. 399.
Kanz al-'Ummāl, with reference toTarīqh al-Kabīr, Hadith# 36364, (Muassas al-Risala, Beirut), vol. 13, p. 111.

Hadrat Hassān ﷺ cured the Muslims

Hadith 192: The Prophet ﷺ has said, "Hassān disparaged the *Kuffar* thus he cured and was cured." *(On the authority of Muslim who narrated from 'Aisha RadiAllahu Anha).*[515]

Hadith 193:

When the *Kuffar* of Makka uttered disrespectful words to the Prophet ﷺ, Abdullah bin Rawaha ﷺ was ordered to answer them. When he answered back, the Prophet ﷺ found it insufficient. He then ordered Ka'ab bin Mālik ﷺ to answer, and the Prophet found it the same. Lastly, he asked Hassān ﷺ so he composed a satiric poem against the *Kuffar*. The Prophet ﷺ said to him, "O Hassān! You cured and were cured." *(Narrated by Ibn 'Asākir who narrated from Abi Salāmā bin Abdur Rahmān RadiAllahu Anhuma).*[516]

Hadith 194:

Once Hadrat Hassān ﷺ came to the 'Mother of the Believers', 'Aisha RadiAllahu Anha. 'Aisha RadiAllahu Anha placed a bench for him to sit on. 'Abdur Rahman bin Abi Bakr Siddiq RadiAllahu Anhuma enquired the reason for this. She replied, "He would answer on behalf of the Prophet ﷺ and this would remove the discomfort of the *Kuffar* from his heart ﷺ." *(Ibn 'Asākir narrates from 'Ata bin Abi Rabah…).*[517]

Ansār nurtured Islam

Hadith 195:

[515] Sahih Muslim, the book on al-Fadā'il, the chapter on Fadaāil Hassān bin Thābit, (Qadimi Kutub Khana, Karachi), vol. 2, p. 301.
Tarīkh Dimash al-Kabīr, biography of Hassān bin Thābit 1546, (Dar Ihya al-Turath al-'Arabi, Beirut), vol. 13, p. 285.

[516] Ibid, vol. 13, p. 278.
Kanz al-'Ummāl, with reference to ibn 'Asākir, Hadith# 36958, (Muassas al-Risala, Beirut), vol. 13, pp. 341-342.

[517] Ibid, vol. 13, p. 339
Tarīkh Dimash al-Kabīr, biography of Hassan bin Thābit 1546, (Dar Ihya al-Turath al-'Arabi, Beirut), vol. 13, p. 277.

The Prophet ﷺ has said, "Honour and respect the *Ansār* as they have brought up Islam like a chick is brought up in its nest." *(Darqutni narrates in his al-Afrad and also narrated by Dailami from Anas ؓ)*[518].

[518] Kanz al-'Ummāl, with reference to Darqutni, Hadith# 33724, (Muassas al-Risala, Beirut), vol. 12, p. 9. Al-Firdous Bi Mathur al-Khitāb, Hadith# 223, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 1, p. 75.

Type 3
Ahādīth related to the Angels, Mala'ika 'Alaihim al-Salātu Wa al-Salām

Hadrat Jibra`īl Alaihis Salām accepts the supplications and fulfils the needs

Hadith 196:

The Prophet ﷺ says in one Hadith,

"Indeed a slave supplicates to Allah, so Allah Ta'ala orders Jibra`īl not to accept his supplications as He loves to listen to the supplication. If however, a wrongdoer supplicates, Allah informs Jibra`īl Alaihis Salām, "O Jibra`īl! Give him what he wants as I do not like to hear his voice." *(Ibn Najjar narrates from Anas bin Mālik ؓ)*[519]

This Hadith proves to us that Hadrat Jibra`īl Alaihis Salām accepts the supplications and fulfils one's needs. Can there be anything be more *Shirk* than this in the religion of the Wahābis?

Angels distribute provisions and make it easier for the pious

Hadith 197:

The Messenger of Allah ﷺ says,

"There are some Angels of Allah Ta'ala who have been appointed to distribute the sustenance and provisions (*Rizq*) of mankind. Allah has ordered them that if they find anyone, whose concern is the Hereafter and has left the worries of this world, then they should provide him with sustenance from the heavens, the Earth and the people. In other words, provide him with sustenance from everywhere. If they find such a person who is busy earning some livelihood and he is honest,

[519] Kanz al-'Ummāl, with reference to ibn Najjar, Hadith# 3261 and 4905, (Muassas al-Risalah, Beirut), vol. 2, p. 85 and p. 620.

then they should make it easy for that person. If however, they find a person transgressing the limits then they leave him in his state, surely he gets what Allah has written for him." *(Narrated by Tirmidhi in Al-Nawadir).*[520]

An Angel raises and lowers the status of people, others stop snakes entering the mouths.

Hadith 198:

The beloved Prophet ﷺ has said, "There is an Angel who is holding your forehead firmly. When you humble yourself for the sake of Allah then that Angel raises you high (in status). If you become arrogant in front of Him, then the Angel lowers you (in status). There is also an Angel who is stood in front of your mouth, stopping a snake from entering in." *(Ibn Jarīr narrated from Kanana al-Adawi RadiAllahu Anhu and this Hadith is Mukhtasar)*

Protecting the mouth, isn't this what we call, *Dafi'ul Balā*? Probably it means to leave the mouth unprotected so that the snakes can get into your mouths!

Angels appointed to protect the heedless

Hadith 199:

The Prophet ﷺ has said, "The son of Adam is heedless for what he was created for. Allah sends an Angel to protect him." *(Hatim and al-Dunya, the two sons of Abaway and Abu Nu'aym narrate from Jābir رضي الله عنه and this Hadith is Mukhtasar).*[521]

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[520]Nawadir al-Usool li al-Tirmidhi, al-Asl 271, (Dar Sāadir, Beirut), p. 395.

[521] Hilyat al-Awliya, biography of Muhammad bin Ali al-Baqir RadiAllahu anhuma 235, (Dar al-Kitab al-'Arabi, Beirut), vol. 3, p. 190.
Al-Dur al-Manthūr, with reference to ibn Abi al-Dunya and ibn Abi Hātim, under the verse 50:21, (Dar Ihya al-Turath, Beirut), vol. 7, p. 524.

An angel comes and creates the child's features; ears, eyes, flesh and bones.

Hadith 200:

On the authority of Sahīh Muslim, Huzaifah bin Usaid ﷺ narrates that the Prophet ﷺ has said, "When the child in the womb is of 42 days old, Allah sends an Angel towards the womb. He comes and creates the child's features; ears, eyes, flesh and bones."[522]

In another Hadith, "An Angel comes and creates the child's features." Zuhair says that I assume the words are, "The Angel that created it…"[523]

In another Hadith the words are, "Indeed there is an Angel appointed at the wombs of the mothers. When Allah intends (to create), then He orders an Angel to create by the His permission."[524]

In the narration of Tabrāni, the words are, "When the matter spends forty days in the womb, an Angel comes and designs the bones, flesh, blood and the skin."[525]

An angel breathes into the child's soul after 120 days

Hadith 201:

On the authority of Bukhāri and Muslim that Hadrat Abdullah bin Mas'ud ﷺ narrates that the Prophet ﷺ has said, "The matter (of the creation) of the child stays in the mother's womb for forty days. Then it becomes a clot of blood for a similar period and then a piece of flesh

[522] Sahih Muslim, the book on al-Qadr, the chapter on Kayfiyyat Khalq al-Ādami Fi Batni Ummihi, (Qadimi Kutub Khana, Karachi), vol. 2, p. 333.

[523] Ibid, vol. 2, p. 333.

[524] Ibid, vol. 2, p. 333.

[525] Al-Mu'jam al-Kabīr, narrated from Huzaifah bin Usaid RadiAllahu Anhu, Hadith# 3041, (Al-Maktabat al-Faisaliyya, Bewirut), vol. 3, p. 177.
Kanz al-'Ummāl, Hadith# 575, (Muassas al-Risalah, Beireut), vol. 1, p. 121.

for the same period. Then Allah sends an Angel and after 120 days a soul is breathed into the child." (*These are the words of Muslim*).[526]

Allah Almighty says, "It is He Who forms your shape in the wombs of the mothers as He Pleases." *(Āl-Imran, 3:6)*

In another place he says, "Is there any creator beside Allah…?" (*Fatir, 35:3)*

And here, the Beloved Mustafa, who is also *Māhi*, (The one who eradicate infidelity and polytheism), says that an Angel comes and designs the features, creates eyes, ears, flesh, bones, hair, skin and blood. Not only this, but also the Angel blows into the womb a soul. In other words, the Angel gives life! How far can we go?!

Jibra`īl only said, "That I may give you a pure son" (*Maryam 19:19*), but here the Angel, less in status, is creating the sons and daughters of the whole world!

You fools and ignorant! Have some pity on your dying Imān! If you remove the distinction, (between *Dhātī* and *''Atā'ī*), then who knows where you will end up! Calling Muslims polytheists is not something amusing.

Three Ahādīth: Angels gives the ability to do good

Hadith 202:

The beloved Prophet ﷺ has said, "If I was not sent then surely Umar would have been sent as a Prophet. Allah strengthened Umar with two Angels. The Angels guide him and if there happens to be a mistake in Umar's opinion then they would show him the correct way so that only truth comes from Umar." (*al-Dailami narrates from Abu Bakr Siddiq and Abu Hurairah RadiAllahu Anhuma).*[527]

[526] Sahih al-Bukhāri, the book on Bad' al-Khalaq and the book on al-Ambiyā,(Qadimi Kutub Khana, Karachi) vol. 1, p. 456 and vol. 1, p. 469.
[527] Al-Firdous Mi Mathur al-Khitāb, Hadith# 5127, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 3, p. 372.
Kanz al-'Ummāl, Hadith# 32761, (Muassas al-Risalah, Beirut), vol. 11, p. 581.

Hadith 203:

Sayyiduna Abdullah bin Mas'ud ﷺ states that Umar gave honour to Islam. There was victory in his migration and mercy in his caliphate. I swear by Allah! Salah was not prayed around the Ka'ba until Umar accepted Islam. When he accepted Islam, the Kuffar disputed until we prayed around the Ka'ba and indeed I think that there is an Angel between his two eyes who guided him towards the right way. In addition, indeed I think that the Shaitan, devil, fears Umar and when there is remembrance of the pious then mention Umar ﷺ. *(Ibn 'Asākir narrated from Abdullah bin Mas'ud. Part of this Hadith has already been mentioned near the end of the first part through a different chain).*[528]

Hadith 204:

The Prophet ﷺ has said, "When a judge, *Qadi*, sits to give judgement, two Angels descend to guide him, strengthening him towards the truth only if he does not incline away. If he does, then they leave him and ascend." *(Baihaqi narrated by Ibn 'Abbās RadiAllahu Anhuma).*[529]

Angels relieve Muslims from the anxieties of the grave

Hadith 205:

The Prophet of Allah ﷺ has said, "He who has brought happiness to his Muslim fellow, Allah creates an Angel from that happiness and the Angel keeps glorifying Allah and praising him. When the person dies and is buried, the same Angel goes to him asks, "Do you recognise me?" The person replies in the negative. The Angel shall then say, "I am that happiness which you brought into the heart of that Muslim fellow. Today I will relieve you from all anxiety; I will teach you your proof and make you firm when answering the questions and will take you to your place in the plains of *Mahshar* and

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528 Tarīkh Dimashq al-Kabīr, biography of Umar bin Khattab RadiAllahu Anhu 5302, (Dar Ihya al-Turath al-'Arabi, Beirut), vol. 47, p. 67.
Kanz al-'Ummāl, Hadith# 35869, (Muassas al-Risalah, Beirut), vol. 12, p. 599.

529 Ibid, Hadith 15015, vol. 6, p. 99.
Al-Sunan al-Kubrā Li al-Baihaqi, Adāb al-Qādi, the chapter on Fadl Man Ibtalā Bi Shayin, (Dar Sādir, Beirut), col. 10 p. 88.

then will take you to your place in the paradise." (Ibn Abi Dunya narrates in *Qada al-Hawa'ij, Abu al-Shaikh in al-Thawab narrating from Imām Ja'far al-Sadiq, who narrates from his father and he narrated from his grandfather RadiAllahu Anhum).*[530]

An angel protects the one who recites Surah Mulk

Hadith 206:

The Prophet ﷺ has said, "Indeed I find one Surah of the Holy Qur'ān which consists of thirty verses. Whoever recites it before going to sleep, Allah writes for him thirty rewards, forgives thirty of his sins and elevates him thirty statuses. Allah then sends an Angel who protects him until he awakens. That Surah is *Mujādalah* (quarreller); it will quarrel on behalf of its reader." *(al-Dailami narrates from Ibn 'Abbās* رضي الله عنه*).*[531]

An angel is appointed to protect a Muslim who defends another Muslim from hypocrites

Hadith 207:

"Whosoever protects a Muslim from verbal attacks of a hypocrite, Allah will send to him an Angel who will save him from the fire of hell." *(Ahmad and Abu Dā`ud narrate from Mua'dh bin Anas* رضي الله عنه*).*[532]

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[530] Mousu'ah Rasā'il ibn Abi al-Dunya, Qadā al-Hawā'iz, Hadith# 115, (Muassas al-Kutub al-Thaqāfiya, Beirut), vol. 2, p. 86.
Kanz al-'Ummāl, with reference to ibn Abi al-Dunya, Hadith# 16409, (Muassas al-Risalah, Beirut), vol. 6, p. 431.

[531] Al-Firdous Mi Mathūr al-Khitāb, Hadith# 179, (Dar al-Kutub al-'Ilmiyya, Beirut), vol. 1, pp. 62-63.
Kanz al-'Ummāl, Hadith# 2708, (Muassas al-Risalah, Beirut), vol. 1, p. 594.

[532] Musnad Ahmad ibn Hanbal, Hadith of Mu`ādh bin Anas al-Juhni, (Al-Maktab al-Islami, Beirut), vol. 3, p. 441.
Sunan Abi Dā`ud, the book on al-Adab, the chapter on al-Rajul Yadhub 'An 'Ardi Akhi, (Aftāb 'Alam press, Lahore), vol. 2, p. 313.

Sayyiduna Jibra`īl increased the rank of Ja'far Tayyār ﷺ in Jannah

Hadith 208:

"I saw Ja'far Tayyār ﷺ in a form of an Angel, flying in the gardens of paradise. There was blood coming off from the front two wings. I also saw Zaid bin Hāritha but in a lower status than Ja'far. I did not know that his status would be lower than Ja'far. Jibra`īl said, 'Indeed he, Zaid, was in the same rank but we elevated the rank of Ja'far because of being one of your close relatives'." *(Ibn Sa'ad narrates from Muhammad bin Amr bin Ali. This is a Mursal Hadith)*[533]

Sayyiduna Jibra`īl will relieve companions from the anxieties of the Hereafter.

Hadith 209:

One of the al-Asharat al-Mubashsharah, Talha bin 'Ubaidullah ﷺ states, "On the day of the battle of Uhud, I made the Prophet ﷺ sit on a rock away from the infidels. The Prophet ﷺ pointed towards his back and said, "This is Jibra`īl informing me that if he finds you (Talha) in any distress on the Day of Judgement, he will come and relieve you." *(Ibn 'Asākir narrated from Talha ﷺ)*[534]

Hadith 210:

When the evildoer, Abu Lulu`ū stabbed Sayyiduna Umar ﷺ, Umar asked for some advice (as regards who will be the next in caliphate; 'Uthmān Ghani, Ali Murtada, Talhā, Zubair, Abdur Rahmān bin 'Auf, Sa'ad bin Abī Waqās RadiAllahu Anhum Ajma'īn). The 'Mother of the believers', Hafsa RadiAllahu Anha came to his presence and said, "O

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[533] Al-Tabqāt al-Kubrā Li ibn Abi Sa'ad, the mentioning of Ja'far bin Abi Tālib RadiAllahu Anhu, (Dar Sādir, Beirut), vol. 4, p. 38.
Kanz al-'Ummāl, Hadith# 33213, (Muassas al-Risalah, Beirut), vol. 11, p. 665.

[534] Ibid, Hadith# 36606, vol. 13, p. 202.
Tarīkh Dimashq al-Kabīr, biography of Talhā bin Ubaydillah 3064, (Dar Ihya al-Turath al-'Arabi, Beirut), vol. 27, p. 50.

my father! Some people are saying that these six people whom you have chosen are not worthy of the caliphate."

Umar ﷺ asked to be sat up. He then said, "What can you say about Ali? I have heard the Prophet ﷺ say, 'O Ali! Bring your hand; verily you will be with me on the Day of Judgement'.

"What can you say about 'Uthmān? I have heard the Prophet ﷺ say, 'When 'Uthmān will die, the Angels of the heaven will perform his prayer'. I asked, 'Is this virtue for all the Muslims or is it specific for him alone?' He replied, "It is only for 'Uthmān'.

"And what about Talhā bin 'Ubaidullah! Once the saddle of the Prophet ﷺ fell, the Prophet ﷺ then asked 'Who is there who will pick up my saddle and enter Jannah (as a reward)?' Hearing this, Talhā went running and placed back the saddle. The Prophet ﷺ got onto his animal and said, 'O Talhā! Jibra`īl is giving you Salām (salutations) and is saying that he is going to be with you on the Day of Judgement till he relieves you (from all troubles).'

Jibra`īl 'Alaihis Salam will be protecting Zubair bin 'Awām's face from the flying coal of the hellfire

"And about Zubair bin 'Awām! I once saw the Prophet ﷺ lying down and Zubair was swaying the fan. When the Prophet ﷺ woke up, he asked, "Have you been swaying the fan for this long?' He replied, 'May my parents be sacrificed for you. Yes.' The Prophet then said, 'Here is Jibra`īl saluting you and telling me that he will be with you on the Day of Judgement and will be protecting your face from the flying coal of the hellfire."

"Let me tell you about Sa'ad bin Abi Waqās. I saw the Prophet ﷺ giving him arrows fourteen times and each time he used to say, 'Strike with the arrows, may my parents be sacrificed for you.'

"May Allah fulfil all of your worldly affairs, and I am responsible for your affairs of the Hereafter." (Hadith)

"And what about 'Abdur Rahmān bin 'Auf? I saw the Prophet ﷺ at the house of his beloved daughter, Fātima RadiAllahu Anha. Both of her sons (Imām Hasan and Imām Husain RadiAllahu Anhuma) were crying due to the hunger. The Prophet asked, 'Who is there to support us?'

Hearing this, Abdur Rahmān bin 'Auf came back with some food. The Prophet ﷺ said, May Allah fulfil all of your worldly affairs, and I am responsible for your affairs of the Hereafter." *(Narrated by Mu'ādh al-Muthanna, Tabrāni in his Awsat, Abu Nu'aym in Fadā'il al-Sahāba, Abu Bakr al-Shāfa`i in al-Gilaniyyāt, Abu al-Hasan bin Bashrān in his al-Fawā'id. Also, Khatīb has narrated in his Talkhīs al-Mutashabih, ibn 'Asākir in Tarīkh al-Dimashq, al-Dailami in Musnad al-Firdous narrating from 'Abdullah bin 'Umar RadiAllahu Anhuma).*[535]

Imām Jalīl Jalāl al-Din al-Suyūti states in Jam'u al-Jawāmi', "This is an authentic (Sahīh) Hadith."

[535] Kanz al-'Ummāl, with reference to Muadh bin al-Muthanna, Hadith# 36736, (Muassas al-Risalah, Beirut), vol. 13, pp. 246-247.

Conclusion
Going back to part one.

Indeed his remembrance is like Musk; the more you rub the more it emits fragrance

"Repeat to us the remembrance of our Master…Indeed his remembrance is like Musk; the more you rub the more it emits fragrance."

"Again I desire the wind of the garden, and the singing of its nightingale."

Allah Allah! Verily the last sentence of this Hadith has rekindled the light of the Ahādīth of part one. Where else can we go leaving the Beloved Prophet ﷺ?

Hadith 211:

Nizāl bin Sabra states, "Once we found Hadrat Ali ؓ in a very delightful manner. We asked him to tell us about his beloved friends. He replied that all the companions of the Prophet ﷺ are his beloved friends. We asked him about his close friends. He replied, "There is no Companion of the Prophet who is not my close friend."

We asked him about Abu Bakr ؓ. He said, "He is he whom Allah called Siddīq by the tongues of Jibra`īl and the Prophet. He is the caliph of the Prophet. The Prophet ﷺ used to choose him to lead our prayers, thus we also made him our leader in the worldly affairs."

We then asked him about Umar ؓ. He said, "Allah named him Farūq, he who separated truth from falsehood. I have heard the Prophet ﷺ say, "O Allah! Give honour to Islam through Umar."

We asked him about 'Uthmān ؓ. He replied, "He is the one who is named as *Dhun Nurain* (possessor of two lights) by the ones in the highest heavens (*Mala'i A'ala*). The Prophet ﷺ gave him two of his daughters in his marriage. The Messenger ﷺ has also guaranteed for him a place in paradise." *(Narrated by Khuithama, al-Lālaka'i, al-'Ishāri*

in Fadā'il al-Siddīq and Ibn 'Asākir, who narrated from him, who narrates from Moulā 'Ali ﷺ. Abu Nu'aym narrates from Ali ﷺ with the words, 'We asked Ali about 'Uthmān RadiAllahu Anhuma, he replied, "He is the one…" till the end of the narration).[536]

The Prophet ﷺ promised Sayyiduna Uthmān ﷺ a house in paradise and asked the Muslims to bear witness to this fact.

Hadith 212:

When the Prophet ﷺ was in the blessed city of Makka, he asked a person to sell his house in order to extend the Masjid and in return, get a guaranteed house in Paradise. The person began making excuses. The Prophet asked him again, he refused again. 'Uthmān ﷺ heard this and went to the person, who was his friend before the advent of Islam. 'Uthmān ﷺ bought the house from him for ten thousand. Then he went to the Prophet ﷺ and said, "O Prophet ﷺ! Will you take this house and in return guarantee me a house in the paradise?" The Prophet ﷺ agreed and 'Uthmān gave his house. The Prophet ﷺ promised him a house in Paradise and asked the Muslims to bear witness to this fact. *(Ahmad al-Hakimi narrates in 'Virtues of 'Uthmān', narrating from Sālim bin 'Abdullah bin 'Umar RadiAllahu Ta'ala Anhum).*[537]

The Prophet ﷺ promised Sayyiduna Uthmān ﷺ a spring in paradise

Hadith 213:

When the migrants came to the blessed city of Madina Munawwarah, they did not like the taste of the water. A man from the tribe of Bani Ghaffar possessed a well, named Ruma, full of sweet water. He used

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[536] Kanz al-'Ummāl, with reference to Khuthaima, al-Lālakāi and al-'Ishāri, Hadith# 36698, (Muassas al-Risalah, Beirut), vol. 13, pp. 231-232.
Ma'rifat al-Sahaba li ibn Nu'aym, Hadith# 239, (Maktaba al-Haramian, Riyadh), vol. 1, p. 246.

[537] Al-Riyādh al-Nadara, with reference to al-Hākimi, chapter III, (Dar al-Ma'rifa, Beirut), vol. 3, pp. 20-21.

to sell this water to the people. The Prophet ﷺ asked him if he would sell his well for a spring in paradise. The man replied, "O Prophet of Allah! This is my only income." Hearing this, Uthmān came and bought the well for thirty-one thousand. He then came to the Prophet ﷺ and asked, "Will I be able to get the spring of Paradise like you said, if I would buy the well from him?" The Prophet said, "Yes." Thus, Uthmān stated, "I have bought the well of Ruma and given it to the Muslims." *(Tabrāni narrates in al-Kabīr and Ibn 'Asākir narrates from Bashīr ﷺ).*[538]

Hadith 214:

Abu Hurairah ﷺ narrates, "`Uthmān bought *Jannah* twice from the Prophet ﷺ. Firstly, on day of '*The well of Rumā*' and secondly, when the Muslims were in a very poor state." *(Hākim and the two sons of 'Adi and Ibn 'Asākir narrate from Abu Hurairah ﷺ).* [539]

The Prophet ﷺ promised Paradise to Sayyiduna Talhā ﷺ

Hadith 215:

The Owner of paradise ﷺ once said to Talhā ﷺ, "It is upon me to promise you a place in paradise tomorrow." *(Abu Nu'aym in Fadā'il al-Sahāba narrates from Amīr Mu'minīn ﷺ).*[540]

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[538]Al-Mu'jam al-Kabīr, narrated from 'Ali Bashīr Aslami, Hadith# 1226, (Al-Maktaba al-Faisaliyya, Beirut), vol. 2, pp. 41-42.
Tarīkh Dimashq al-Kabīr, biography of Uthmān bin 'Affān RadiAllahu Anhu 4715, (Dar Ihya al-Turath al-'Arabi, Beirut), vol. 41, p. 49.
Kanz al-'Ummāl, with reference to Tabrāni and Ibn 'Asākir, Hadith# 36183, (Muassas al-Risalah, Beirut), vol. 13, pp. 35-36.

[539] Al-Mustadrak li al-Hākim, the book on Ma'rifat al-Sahabah, Ishtara Uthmānu al-Jannata Marratain, (Dar al-Fikr, Beirut), vol. 3, p. 107.
Tarīkh Dimashq al-Kabīr, biography of Uthmān bin 'Affan RadiAllahu Anhu 4715, (Dar Ihya al-Turath al-'Arabi, Beirut), vol. 41, p. 49.
Al-Kāmil li ibn 'Adi, the biography of Bakr bin Bakkar, (Dar al-Fikr, Beirut), vol. 2, p. 464.

[540] Kanz al-'Ummāl, with reference to Abu Nu'aym, Hadith# 33365, (Muassas al-Risalah, Beirut), vol. 11, p. 695.

Hadith 216:

On the authority of Sahīh Bukhāri, Sahal bin Sa'ad ﷺ narrates that the Prophet of Allah ﷺ has said, "Whoever gives me a guarantee of that which is between his two jaws (tongue) and that which is between is two legs then I promise him paradise."[541]

O Imām al-Wahābiyya! Indeed you have reached your destination! How will you face these Ahādīth? Haven't you said something different? According to your own beliefs, "As long as he (the Prophet ﷺ) does not even possess an authority to gain a certain advantage of himself or to ward off an evil from inflicting him, then how could he benefit or harm someone else?"[542]

These Ahādīth have proven beyond any doubt that the Prophet ﷺ is the owner of Paradise. He gives promises and sells paradise to whomsoever. We know that a person can only promise or sell if he owns an object or is given permission from the owner.

Alhamdulillah! The people of the truth believe that the Messenger of Allah has ultimate control and power in both ways: 1) *Haqiqah 'Atā'īyyah* , the Messenger of Allah is the owner of all paradises, in fact, of the entire creation, and 2) *Haqiqah Dhātīyyah*, he has been bestowed full permission by the '*Real Owner and Posessor*' Allah the Most Exalted. The Messenger of Allah is His vicegerent.

On the other side of the coin, the heretics and people of misguided beliefs claim both these types aforementioned to be invalid with regards to the Messenger of Allah. Thus, stating conclusively, that (Allah forbid!) the Messenger of Allah was merely idle.

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[541] Sahih al-Bukhāri, the book on al-Riqāq, the chapter on Hifdh al-Lisān, (Qadimi Kutub Khana, Karachi) vol. 2, pp. 958-959.
Al-Sunan al-Kubrā Li al-Baihaqi, the book on Qitāl Ahl al-Bagi, the chapter on Ma 'Ala al-Rajul Min Hifdh al-Lisān, (Dar Sādir, Beirut), vol. 8, p. 166.

[542] Taqwiyat al-Imān, Chapter 3, (Matba' 'Alimi Andrun Lohari Darwaza, Lahore), pp. 19-25.

"Whosoever seeks his sustenance early Saturday morning, I guarantee for him his sustenance."

Hadith 217:

The Messenger of Allah ﷺ has stated, "Whosoever seeks his sustenance early Saturday morning, then I guarantee for him his sustenance."*(Narrated by Abu Nu'aym on the authority of Hadrat Jābir ibn 'Abdullah* رضي الله عنه*).*[543]

People state as regards to Hadrat Nizamuddin Awliyah: "Whatever task you do after Jumu'ah, Shaikh Nizam shall guarantee its accomplishment." The Wahābis claim this to be *Shirk*. The same ruling (according to these deviant people) applies to the Hadith – Allah forbid!

… Then the Prophet is my place of refuse and rest…

Hadith 218:

Before the Messenger of Allah ﷺ declared his prophecy, Hadrat 'Abd al-Rahmān ibn 'Awf used to go Yemen for business and trade. He used to stay at the home of a Gnostic of Yemen – 'Askalan ibn 'Awākir. This saint used to ask Hadrat 'Abd al-Rahmān ibn 'Awf as regards Makka al-Mukarramah, stating that there is a great personality born in Makka al-Mukarramah whose fame is widely known. He is in contrast to your religion. Hadrat 'Abd al-Rahmān ibn 'Awf denied the existence of such a great personality in Makka al-Mukarramah. Then, when the Messenger of Allah ﷺ declared prophecy, Hadrat 'Abd al-Rahmān ibn 'Awf continuing his trade, went to Yemen. When he reached the Gnostic, the latter said to him, "I am giving you such a glad tiding that is better for you than your engagement in business and trade. Allah the Most Exalted has sent from among you an elite Prophet; He has revealed unto him His book; he prevents people from worshipping idols and calls them towards Islam. He orders people to do goodness and he performs it. He

[543] Kanz al-'Ummāl, with reference to Abu Nu'aym narrating from Jubair, Hadith# 16812, (Muassas al-Risala, Beirut), vol. 6, p. 520.

forbids them from evil and abstains from it. He is *Hashmi*, and you (O 'Abd al-Rahmān) are his maternal uncle. Go there quickly, testify him and support him and take these verses from me and present them to him (they include the testifying of the Prophethood, the expression of the desire to meet, the sorrow of being distant, and seeking his help):

"When the gap has distanced the cities
Then the Prophet is my place of refuse and rest
Then be thou my intercessor towards
The King who calls the creation towards success."

'Abd al-Rahmān ﷺ returned and told him about the situation. He replied by saying that this person is Muhammad ﷺ, the son of Abdullah ﷺ, who was sent by Allah as the Prophet for the whole creation. Go and present yourself in his presence. He went and the Prophet smiled at him and said, "I see a troublesome face that has hope of goodness. Tell me what the matter is?" He asked, "What sort of matter?" The Prophet ﷺ replied, "Why don't you present that plea of the person who sent you? Do you know that the children of *Hamīr* are from the Muslims?" 'Abd al-Rahmān heard this, accepted Islam and presented the verses. The Prophet ﷺ then said, "There are some believers who have not seen me. There are some testifiers who have not met me. They are my brothers." (He said this due to his humbleness).[544]

Wa SallAllahu Ta'ala 'Ala Khairi Khalqihi Muhammadin Wa Ālihi Wa Sahbihi Ajma'īn. Āmīn.

Written by his slave, Ahmad Rida al-Bareilwi (ﷺ). May Allah pardon him through Muhammad al-Mustafa al-Nabi al-Ummi ﷺ.

By the grace of Allah, through the Wasila of the Prophet, the remover of calamities ﷺ the translation of this book was completed on 25th September 2010 being 16th of Shawwāl 1431 A.H.

544 Kanz al-'Ummāl, with reference to ibn 'Asakir, Hadith# 36690, (Muassas al-Risala, Beirut), vol. 13, pp. 227-229.

We pray to Allah that He accepts this work of ours and forgive any errors and be means of our salvation in the both worlds…Amīn

Mohammad Husain Qadiri Rizwi, May Allah forgive him.

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- *Mafātih al-Ghayb* (a*l-Tafsīr al-Kabīr*), Fakhr al-Dīn al-Rāzī, (Dar al-Kutub al-'Ilmiyya, Beirut)
- *Majma' al-Zawā'id,* Nūr al-Dīn 'Ali bin Abi Bakr al-Haytamī, (Dar al-Kitab, Beirut)
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